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OF

REPATRIATION CONFERENCE

held in

NEW YORK, N. Y.

August 31-September 1, 1942

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PRESBYTERIAN BOARD OF FOREIGN MISSIONS
156 FIFTH AVENUE, NEW YORK, N.Y.

PROGRAM

CONFERENCE WITH REPATRIATED MISSIONARIES

August 31 and September 1, 1942
First Presbyterian Church
New York City

THE FIRST DAY

THEME: "The Field in the Present Crisis"

Morning Session
Mrs. Cleaveland presiding

Worship Service - Rev. Peter K. Emmons, D.D., Vice President of the Board

A Word of Welcome - Mrs. Edwards L. Cleaveland, Vice President of the Board

Statement as to the Purpose of the Conference - Rev. Lloyd S. Ruland, D.D.

Reports from War Areas

1. Japan	Rev. H. D. Hannaford, D.D.
2. Chosen	Rev. E. H. Miller, Ph.D.
3. Thailand	Rev. Paul A. Eakin
4. Philippines	Rev. J. L. Hooper, D.D.

Afternoon Session
Dr. Emmons presiding

Reports from War Areas (continued)

5. Hainan	Rev. D. H. Thomas
6. Hongkong	Rev. Merrill S. Ady
7. Other China Missions	Rev. Harry G. Romig

Worship Service — Rev. Phillips P. Elliott, D.D.

Evening Session

Worship Service — Rev. Walter L. Whallon, D.D.

Greetings from the Foreign Missions Conference - Miss Sue Weddell, Secretary

"The Situation in Other Fields" - Panel Presentation, conducted by
Rev. Charles T. Leber, D.D.

Africa	Rev. L. K. Anderson, Ph.D.
Near East	Mrs. Paul Erdman
India	Rev. J. L. Dodds, D.D.
Latin America	Herrick B. Young, Ph.D.

THE SECOND DAY

Morning Session
Mr. Millikin presiding

THEME: "The Church at Home in the Crisis"

Worship Service	Mrs. A. J. Fisher
"The Church That Awaits You"	Rev. Paul C. Johnston, D.D., President of the Board
"The Women's Viewpoint"	Mrs. Rex S. Clements
The War-Time Service Commission	Rev. William B. Pugh, D.D.

Afternoon Session
Dr. Johnston presiding

THEME: "The Board Carries On"

"Foreign Department Emphases"	Rev. J. L. Dodds, D.D.
"The Home Base Program"	Rev. W. P. Schell, D.D.
"The Missionary Force"	Herrick B. Young, Ph.D.
"Points of Emphasis"	Miss Winifred Shannon

The Service of Holy Communion - Dr. Johnston, assisted by Dr. Emmons and the Mr. D. E. Roberts

FIRST DAY,
Theme: "The Field in the Present Crisis"

A WORD OF WELCOME

Mrs. E. L. Cleaveland, Vice-President,
Board of Foreign Missions

Dear Friends--In the name of the Lord Jesus Christ we welcome you. With deep concern and earnest prayer, we have surrounded you in the countries from which you have come and in your journeyings by sea and land, and now in love and mutual fellowship in Christ we would enfold you.

I speak for the church fellowship here in America and for this more intimate, inner fellowship of our beloved Board when I tell you that our hearts are filled with thankfulness too deep and moving for expression because God has led you, at long last, through the most severe trials, through devastating sorrow and disappointment safely back to America.

While we know how completely each of you has identified himself with the country and people of his adoption, yet here you do have another home, another abiding place in our Father's house; and we who have sojourned here reach out hands and hearts to draw you again, for a time at least, back into this circle.

When you were commissioned to go out to the foreign field it was a solemn and joyous occasion. I have watched the faces of new condidates and the faces of the Board members at such times, and have realized that we all were being bound together in a great partnership to do the work of the Kingdom of God.

Today, as you who have had experience on the field and we who have stayed at home meet together, we are all being commissioned to go out into our own America, our own church, and re-interpret to our own church people, to those closely or remotely connected with our church people, to those who shall become our church people, the imperative call to the work of God in such a time as this--to make them understand that the work is just fairly begun, that while there are great Christians in every country who will be guarding the Divine Fire, while there are great institutions manned by Christian Nationals, while there is a national, self-propagating church, still they all will need prayerful cooperation and undergirding, financial support. They will need to be told what Latourette so ably says in his challenging book "The Unquenchable Light", that there have been a series of great advances and great recessions in the progress of the work of the Kingdom of God, but that each recession has been a little less than the one that preceded it, and that each advance has been a little greater than its predecessor. They will need to understand that the great Kingdom Enterprise demands more wholehearted support than ever before as we Press On! Together we must realize that "a great door and effectual is opened and there are many adversaries."

Of course you will find those who are baffled and discouraged by world events, you will even find those whose Christian understanding and tolerance and Christian common sense have not been able to stand the strain of war and war propaganda, but you will find, also, many whose interest and zeal have been newly kindled, many who realize almost for the first time that you and the other "soldiers of the Cross" are those who have been about the most important business in the world, our Father's business.

Together we are commissioned to do the biggest and most important and most demanding task that has ever presented itself to Christian folk, but we do know in whom we have believed and we are persuaded that He is able to keep us and sustain us and use us in His service, We can say with that other great soldier of the Cross, "I can do all things through Christ that strengtheneth me."

Again we welcome you--we love you more than tongue can tell, and

We thank God always on your behalf, for the grace of God which is given you by Jesus Christ

That in everything ye are enriched by him in all utterance and in all knowledge

Even as the testimony of Christ was confirmed in you

So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ.

STATEMENT AS TO THE PURPOSE OF THE CONFERENCE

Dr. Ruland

Dr. Ruland, in giving a statement as to the purpose of the Conference, read the following message from the Board:

"To the Missionaries Who Have Come Home on the Gripsholm:

"We salute you!

"Only in the fellowship of prayer will we be able to share with you our gratitude to God for all you have meant to His Kingdom and the world, for the manner in which you have 'kept the faith' and for your safe return.

"May His grace, which has proved sufficient during these trying months, be our guide and strength through this conference and the months of uncertainty that lie ahead. May our meeting together bring to all of us renewed faith in the future of our world mission. Let us pray earnestly and think clearly so that the witness of these months of sacrifice and suffering, borne in His name, may bring to the Home Church a fresh sense of the reality of God, the invincibility of the Church of Christ, the unbroken bond of Christian fellowship through the world, and, above all, the conviction that Christ is the only hope of our world.

"To this end, each one of us will wish to continue to have some part in the ongoing world task of the Church. Definite plans have not yet been formulated, and we want you to have a period of rest and reunion before we discuss with you specific assignments for the duration. This conference is to be followed by other meetings in preparation for the two-day Board meeting, September 21-22, 1942, out of which we hope will come a statement bearing on the total mission situation, as significant as the Board statement of February, 1941.

"In the meantime, we wish to state the general policy of the Board affecting the missionary force dislocated by the world emergency:

"1. A furlough is granted to all missionaries entitled thereto under the provisions of the Manual, the length of the furlough to be determined by the period of field service.

"2. Missionaries returning from a first period of service will be expected to study, study plans to be worked out in consultation with the Foreign Secretary and the Furlough Study Committee.

"3. All other missionaries are entitled to a three months' period of rest and adjustment before accepting any specific assignment. This period may be extended upon recommendation of the Medical Secretary.

"4. The Board, through its Committee on Relocation of Missionaries, is eager to work with each missionary in finding a fruitful field of service for the duration. Furlough salary will be continued during the time these plans are being worked out.

"The war has created great needs and unusual opportunities for a spiritual ministry. We are confident that there will emerge for each one a short term or long range opportunity in one of these fields: Temporary transfer to missions now wide open, study projects, 'furlough fellowship of service' promotional responsibilities, Christian educational tasks, home mission ventures, war-time service assignments, local church positions, an interdenominational ministry - all of which must be done with the missionary message paramount and in preparation for a post-war missionary advance. Moreover, as is now a most vital experience in England, there is the possibility of a number being asked to serve in a 'missionary mission' to the Home Church, for which plans are still formative but with promise potentially great and far-reaching.

"Above all, this greeting is to assure you that the Presbyterian Board of Foreign Missions welcomes you home again with deep affection and humble gratitude to God, and that with Him and with each other WE PRESS ON."

REPORTS FROM WAR AREAS

1. JAPAN

Rev. H. D. Hannaford, D. D.

I have been asked to speak about conditions prevailing in the Japan Mission between the opening of the war in December 1941 and the evacuation of most of the missionaries of the Mission from Japan in June 1942. Our first information regarding war came on the morning of December 8th (Eastern time) when a servant came breathlessly into the diningroom at breakfast shouting, "There is war!" Everyone was completely stunned, Japanese and foreigners alike.

There were seventeen members of the Mission in the Orient at that time, though three were on shipboard en route to the United States and three were caught in the Philippines. Those on shipboard were later returned to Yokohama, the two men interned and Mrs. Hail taken to a hotel but later transferred to her own home in Tokyo. There was a spontaneous outpouring of affection by all our Japanese friends and fellow workers. Time and again these Christians risked everything to communicate with the missionaries, and on that last day, June 17, when the missionaries were assembled in the Tokyo station to depart, many of these friends came to bid us farewell. The police formed a wide barrier separating them from the missionaries, but some dared to raise their hands in farewell gesture as we boarded the train.

Internment began almost at once for some. The five men members of the Mission were interned during the entire period. Conditions in internment camps were not comfortable but we were permitted to receive food from the outside to supplement our very inadequate diet. All aliens in the camps were kept absolutely incommunicado. The women of the Mission had varying experiences, apparently

depending upon the local officials. Four were practically free; three were allowed to go about freely in Tokyo and were able to help those interned. Miss Wells in Yamaguchi was quite free and does not intend to leave. The local police seemed to feel sorry for her and one of them invited her to go with him to a wrestling match! Three women were detained in their own homes under trying circumstances under strict guard, though by the assurance of the principal of the school they were finally allowed to move about on the campus. Miss Jessie Riker was taken to the police station and held for thirty-six painful hours in a place most unsuitable for a foreign woman, especially for one of her age. Upon intervention of Japanese friends she was finally taken back to her own home but was kept under very strict guard.

The Osaka people suffered most. They were arrested the day war began and from then until December 25 they were kept in the police station and subjected to examination by the police for days on end. On Christmas Day they were taken to prison and kept in solitary confinement until April 8 when they were released. No specific charge was ever brought against them. A faithful Christian lawyer in Osaka served the mission most faithfully in getting funds to these people while they were in prison. The mission left some cash with him for those who remained in Japan.

Arrangements had been made before the war for the disposition of Board property in case of war. When the missionaries went to prison the property was turned over to a native Christian who was authorized to act as our agent with power to negotiate with the government for the new United Church. In March the government appointed an official custodian. No property was illegally confiscated. But legally much was done! However, all is in charge of church groups.

The schools are going on much as usual inasmuch as they had been in the hands of nationals for some time. There are Japanese principals in all the schools, so they are continuing just as they did before the war. In three of the five girls' schools there were no missionary teachers. In one case that was due to shortage of missionary personnel and in the other two cases to local conditions which made it practically impossible for missionaries to do any of the teaching. In the two girls' schools in which there were missionaries teaching when war broke, it was necessary for them immediately to give up their work. Mrs. Hannaford and Mrs. Walser taught in the Women's Christian College from April 1941, when the regular staff left, until June 17, 1942, when they left Japan.

Evangelistic work, which had been under the joint administration of mission and presbytery committees before 1941, had been turned over to the church in April 1941. Therefore, although the missionaries had retained contact after that date, when war came the church was able to go on without them. Organized work in most cases had been continued by the Japanese church although there were some exceptions. One Japanese minister was put into prison for a hundred days. Evangelistic work must now depend entirely upon nationals - all missionary support is out for the duration. Last September the Church of Christ in Japan was organized. It includes all the denominations except the Episcopalian Church. This organization was not a spontaneous thing but was the result of compulsion. At present each group retains its denominational entity, but by 1943 they may have to give up any separate existence. This new Church of Christ in Japan has no history and no precedent - everything is new. But there has been evidence of real fellowship between that newly organized church and the missionaries.

In all fairness I must say that some members of the Mission felt some disappointment that there had not been more effort on the part of those responsible for the organization of the church to keep in contact with the missionary. They feel that the committee which was appointed by the church for this purpose was

entirely inept and inefficient. Nevertheless, it is not right that we judge those who are prominent and apt to be exposed to publicity. On the other hand, we should pay tribute to the way in which the Japanese Christians have stood by the missionaries in many, many instances, even though some were unquestionably afraid to do much. While we were in the internment camp we received gifts from our Japanese friends despite real danger to the senders; some were marked, "With our love and our prayers." As I was leaving the camp to attend the funeral of Mrs. Hail, one Christian Japanese engaged the guard in conversation while another pulled me back to say, "Don't worry. No matter what happens I will stand by your wife just as you would." A young Japanese woman prepared our food in the camp. Although it was most difficult to get any food, she managed to get sufficient for thirteen people and to get it in to us. Always when she came she had to give her name and wait a long time, yet she always managed to do what she wanted to help us. Also she got many important messages through to us which we would not have gotten otherwise. She was both pretty and witty and used a sort of "consecrated vamping" to gain her ends! The principal of our school in Osaka stood by the missionaries, doing all he could publicly and privately to protect women teachers in that school and to care for them. I must pay tribute too to the man in Tokyo who has been untiring in his efforts to help. He has been rebuked again and again by the authorities, yet he went to Yokohama to pay the hospital bills of the women missionaries there and assisted immeasurably during the illness of Mrs. Hail in getting money to the women with her.

Mrs. Hail, who was one of the three brought back to Yokohama on the Tatuta Maru after war broke, died in her home in Tokyo on February 14. It was the greatest loss of our Mission during the time of war and yet it was also a time of great inspiration. The two people who attended her said, "It was a great privilege to be able to take care of Mrs. Hail. It has been a great spiritual experience to us to be with Mrs. Hail during these weeks."

What of the future of our work in Japan? On the day I left that country I received a letter which I read on the train. I destroyed it because I did not dare to keep it but, as nearly as I can remember, a part of it read as follows: "Even now, in spite of war, we approve your Board's policy in maintaining a maximum force consistent with the situation. Now you must go to America in sadness and with loss of personal possessions. But you do not go defeated. By staying until now you have given us courage and strength, you have done something lasting for us."

It has surely been a time of great testing for all, a testing of our ability to be educated. I am confident that there will be in the future, after this period of war, a period when there will be some form of cooperation between the Christian church in America and the Christian Church in Japan. We need to have such cooperation spiritually now, so that when the day comes when we can cooperate openly we shall have some basis of contact with the Japanese Church.

2. CHOSEN

Rev. E. H. Miller, Ph.D.

What I report to you must be from memory as the Japanese deprived me of all my papers. Going back a little from the time war began, you know that some time before some of our missionaries were charged with disturbing the peace. Their sentence was suspended and they were sent to the United States. Friends were unable to see them off. The freezing of money of aliens was a great inconvenience. Tension increased until August at the time of the Day of Prayer. Twenty-six of our missionaries were arrested, fifteen of them for distributing pernicious literature (the

Gospel message). When war came, December 8, the situation was much worse. In Syenchun, the three were interned in one house. In Seoul, the policy of the government was to insulate the missionaries and keep the Koreans away from them. In Pyengyang, Dr. Bigger and Mr. Lutz were first taken to the city daily for examination. This lasted for a couple of weeks when they were allowed to go about on their compound. There were some Maryknoll priests interned with them. The group spent their spare time in cutting firewood, painting windows, and planting a garden. In Chungju, the ladies were able to remain in their homes but were cut off from contact with the outside. In Taiku, Mr. Adams was at first put in jail, then freed and interned in his house, as were the Fletchers. I went to Seoul to meet Mr. Koons and to seek information at the Consulate for the missionaries in the interior. As we left, Mr. Koons was held up by a plainclothes man and taken to police headquarters, kept there over the lunch hour and then taken to a concentration camp where through the major portion of the time twelve men and a girl were held in a room twenty feet square, a classroom of the Methodist School. I was held five days in jail and subjected to minute examination, my life history taken, activities recorded, and then, because of a foot injury, I was sent back to the concentration camp. Christmas in Seoul has always been an "Underwood" day. Food was sent to us at the camp from the Underwood home and we had, despite all, a very happy Christmas Day in the concentration camp. On the next day I was sent permanently to prison where I spent 150 days. Two ladies from the college who were living nearby made provision for feeding the men in the camp. Early in January everything was taken from us in prison - spectacles, pencils, pens, knives - as a precaution against our committing suicide. We were given the common prison fare, a subsistence diet for a native, but completely inadequate for a foreigner, and I lost forty pounds in two months. Because I was an older man, they finally allowed me to buy three meals a day aside from the native diet, with less rice and more vegetables, but when I came out I was still twenty pounds under weight.

In the second week of January, because my answers had been unsatisfactory, the authorities said they would now baptize me in "the spirit of Japan." I was ordered to take off all outer garments and was put into a wooden cell, trussed up like a chicken, and water poured onto my head from behind so forcibly that it went into my eyes, nose and mouth. Sputtering, coughing, fighting for breath, I came up each time, feeling I could not endure it longer. Finally I was beaten on the back. As a special privilege, because of my age, I was allowed after receiving the "water cure" to dry off by the stove. From my cell I repeatedly saw men who had been taken up for the cure come back soaking wet and returned to their cells to dry off as best they could, this in January when the weather was intensely cold. I was threatened with seven degrees of torture unless my answers became more satisfactory, and also more missionaries might be brought in. On March 2nd they gave me my second water cure. They were seeking to find a code by which they said I had been trying to send out messages to the Board and the State Department. I of course continued to deny remembering that which I had never known and they continued to endeavor to "sharpen" my memory. One method they tried was having me sit Japanese fashion on my knees and heels while they beat me with three feet of hose on my head, neck and shoulders for a couple of hours, meanwhile lecturing me on the importance of remembering that code and threatening to send me to an insane asylum. It took me about two weeks to get over the swellingsand bruises of that treatment. The third degree of torture was given me after they knew I was going to be repatriated. Two others of our men were brought to the jail, Mr. Reiner and Mr. Koons. While I was being submitted to the third degree of torture, Mr. Reiner underwent the water cure six times in sixteen days and at the end of that time he was a physical wreck.

The third degree was milder than the other two, contrary to their threat. False accusations were brought with regard to messages I was supposed to have sent

out to the missionaries. I was asked repeatedly why we missionaries had remained in Korea during the war, why we had sent various information to the Board and State Department in war-time (which of course we had not). They probed into all the correspondence that I had had anything to do with for a year and a half past and read into it a secret code and secret messages. Wherever they found the word "reinforcement" used, they interpreted it to mean military reinforcement; wherever they found the words "missionary force" they interpreted them to mean "military force".

The Church we have left behind us: The Korean General Assembly took issue with us and said Shrine Worship was merely patriotic, against the protest of the missionaries there present. They cut off relationships with us. In November 1941 I attended my last presbytery meeting, and my pastoral oversight of work which I had in a sense founded was cut off and given to a much younger man, newly ordained and inexperienced though with some promise. I of course lost my vote in presbytery. But the church is faithful in its carrying on of evangelistic work. Though the government has commandeered the church bells and melted them up along with a great many other metal objects, the four thousand town and village churches have their services Sunday and Wednesday where the faithful gather, read the Bible, sing the old hymns and talk of what concerns the Kingdom. The situation is very different from that in Japan. In Korea the Japanese are not merely against Christianity, they are determined to undermine it because it is the greatest unifying force among the Koreans. While we were in the concentration camp the pastor who has been serving Westgate church for two decades was forced to resign as pastor because he and his session had been lacking in zeal in teaching the old women of the congregation to recite the "oaths of allegiance", though they cannot understand what they mean anyway. In these oaths the people promise to be good citizens. The Pyengyang church was closed because of their unwillingness to attend Shrine Worship. Finally the government decided to try another method, so after the meeting of General Assembly the church was reopened and is open today.

Union between the Methodist and Presbyterian Churches has been accomplished. Nevertheless, they do not have the same reaction to pressures put upon them. When recently prayermeetings were forbidden, the Methodist Churches gave in and ceased having them. The Presbyterian Churches asked whether this was a command or advice to cease. Upon being assured that it was advice, they continued to hold their prayermeetings.

Mission schools are practically all closed; four have been transferred to the presbytery. Chosen Christian College had already been transferred to nationals and is carrying on as best it can under different circumstances, especially financial.

The hospitals are continuing their work of healing as in the past. The Taiku Hospital with its staff of nurses and the large hospital for lepers just outside the city of Taiku spread the Gospel far and wide, though some of their direct contacts with the churches have been cut off. Severance Hospital, owned and operated by a Korean Holding Corporation, has had its name changed and is headed by Dr. M. S. Kim. "In His Name" Hospital in Syenchun, reopened and put on its feet by Dr. R. K. Smith, is still doing good work. Pyengyang Hospital is being carried on by a graduate of Severance.

Our Executive Committee met on June 1st on a train en route to Fusan and adjourned to meet again aboard the Gripsholm, at which time we adopted six "Certainties" on which we base our future work, evangelistic, educational and medical, in the new Korea which shall emerge after the war. These six Certainties (read by Dr. Koons) are as follows:

1. It is certain that the evangelistic need in the future will continue to be great, and that it should constitute the main objective of mission work.

2. It is certain that the large body of Christians will continue to maintain an organization, whether union or denominational, that will offer at least a point of approach and probably of warm cooperation.

3. Despite losses due to retirement, health and dispersion, it is certain that there will be a nucleus of the present mission force able and willing to return to Korea.

4. It is certain that the economic condition of the people will make financial assistance in Christian work necessary.

5. It is certain that the present "ersatz" educational system will make future assistance in leadership necessary.

6. It is certain that there will be a tremendous need for medical work and that missionary physicians will find a place to serve the Korean people.

3. THAILAND

Rev. Paul A. Eakin

I think perhaps we got off much easier than those in Korea. Here are a few figures as a background to what I want to say about Thailand. At the outbreak of hostilities there were 47 regular missionaries on the field, 19 on furlough. In addition to the 47 regular missionaries on the field there were 6 special term missionaries. Of this number 26 escaped; 7 returned to the United States immediately, 15 remained in India, 3 were in Burma, 1 we understand is in South China, 1 died in India. With those who escaped were 11 children. There were 26 in internment camp in Bangkok and 8 children.

We returned to Bangkok from mission meeting early in December. The radio was full of reports that scouting planes had discovered troops headed for Thailand. On the morning of the 8th of December the radio reported that the Japanese troops had attacked Thailand and the Thai troops had been given the order to cease firing. The first attack in the Bangkok area came at a pleasure resort. Orders at first said to fight the Japanese no matter at what cost. The Thai troops fought valiantly. Then came the order to cease firing. Monday morning I went to the American Embassy to get authoritative information. The Japanese ultimatum was to the effect that Japanese troops must be allowed to pass through Bangkok. Any Americans who wished, particularly women and children, were told to come with one suitcase, a bedding roll and food to the Embassy. This became a haven of refuge in Bangkok. When the Japanese came in, nothing much was done at first. People were allowed to go and come. Later on people could go in but couldn't come out again. Later still troops came and pulled down the American flag and put up the Japanese flag and the Embassy was then practically cut off from the outside world. I sent a wire to Petchaburi asking that all the missionaries there come at once to Bangkok. All the missionaries in the stations north of Bangkok escaped. On the 23rd of December, early in the morning, we were taken to an internment camp in the university grounds and were more or less comfortably located there. The Thai authorities did not call this an internment camp but a protective camp because Thailand had not declared war on the United States, and we were constantly assured that we were being protected. We were told that they were arresting us to protect us and prevent the Japanese from arresting us. We were allowed to have the necessities of life but all our possessions were sealed. Each family had a little cubicle about 16 x 20.

Life in an internment camp was very interesting. I would suggest that the Board of Foreign Missions have an internment camp just to decide which people are fit to be missionaries! At first the food was furnished by a hotel and brought in by boys, the dishes washed by them. But we observed that the dishes were washed in cold water, that scraps of food were pushed down in the cracks of the boards, and it was not hard to visualize illness following upon unsanitary conditions. So we decided we would take turns in doing the work in order to ensure proper handling of the food and sanitary handling of the food and the cleaning up. The work furnished was insufficient, but ample food was sent in to us by friends. It was necessary to have school for the children. Classes were established for children in the grades and in high school, for the pre-school age and for the kindergarten group. There were seventeen different classes for adults and more than half the group were enrolled in one class or another. There were classes in languages, in dress-making, in millinery, in a variety of other things. Everyone was busy either teaching or being taught. We even had some Shakespeare plays, a variety show, an exhibition of weaving, basketball match, etc.

The Japanese appeared on the scene very shortly after the internment camp was established. They took pictures of us hanging up clothes, eating on rough boards, etc., and sent the pictures to Japan to show their friends how good the Japanese were to the prisoners.

At first the national Christians had access to the camp. I will never forget Christmas Day. The barriers were down and all our friends came to see us, loaded with gifts - fruit, soap, bluing, to mention a few things. It was a special gift of a spiritual nature when our national friends assured us that they would stand by us and pledged themselves to carry on to the limit of their ability.

There was some bombing three different times and twice there was some damage. All the information we got was given to us in the presence of guards who were for most part friendly.

As far as we know only one institution has been closed, the maternity home. Some names have been changed. In some institutions the former staff has been allowed to continue. The leper hospital at Chiengmai has been turned over to the government. Troops occupied the church and chapel of Prince Royal's. The schools were taken over as preparatory schools for the university at Bangkok. The hospitals at Nan were taken over also. I have a message for Miss Starling from her school - "Tell Miss Starling not to worry. I have had to rent a new place but we will look after the school." In Bangkok the Wattana Wittaya Academy was taken over by the Japanese and used as a military hospital. The Board of Directors immediately proceeded to find a new place which they have rented not far from Bangkok Christian College and the old staff was allowed to continue. Bangkok Christian College was allowed to occupy its own plant. A reduction of salaries was necessary and the principal took a very low salary, giving the teachers a little more than he got. The college succeeded in getting permission to use some adjoining buildings which have been pulled into the same compound with the college buildings. The Prince Royal School was still continuing. All the churches were open except one. The church connected with Wattana Wittaya Academy had to be abandoned and the congregation joined with the Fourth Church. These things give us all courage. As we look forward to the future we see many bright spots.

Miss Mercer:

When repatriation was imminent, the Thai commandant of the camp gave each one of us permission to send out letters inviting two national friends to come to

see us. They came from all over that area and it was a precious meeting. After we had been allowed to talk with them for half an hour one of the ministers led in prayer. This was the most precious moment we had during our time in camp and I know that our Christians will never forget.

Mr. Boren:

I want to say just a word about the Student Hostel in Bangkok. This is our baby project in Thailand and has been in existence less than two years. The Sunday night before we left Thailand we had the privilege of meeting with the university students outside the camp with no police supervision and they gave us their pledge that they will carry on regardless of the cost. We have had two opportunities to visit the student hostel and speak to the students without police supervision. The students gave us a silver bowl as a token of their respect and their honor and we hold this bowl among our most valued possessions. As we left Bangkok a man standing on the pier said to me, "Don't forget, when the first boat lands here after the war I will be looking for you!"

4. PHILIPPINES

Rev. J. L. Hooper, D.D.

The situation in the Philippines is the most confused of any of our fields and we know less about conditions there than in any other area. The Japanese Government says that the Philippines are conquered territory and therefore the Geneva Convention does not apply there. They are not arranging for any exchange or for the exchange of correspondence in any large way. We have received a few cables from certain areas. On January 31st we received a cable from our secretary in Manila that the missionaries were safe. In April we received another saying that the missionaries in Manila had been freed for service. We interpret that to mean that they had been freed from the concentation camp at Santo Tomas University, where some 3000 Americans were living. Mrs. J. Ross Stevenson recently received a letter from her son, dated April 12 and mailed to her from Mott St. in Chinatown, New York City, saying that he and four others of our missionaries, including Mr. Christie, were living at 715 Wright St., Manila, and that he was free to serve.

We lost contact with those in Legaspi almost at the beginning of the war. Much later we got two cables, one from Cebu and one from Dumaguete, saying that they had received word that the Albay missionaries had gone to a place of safety, except for Dr. William McAnlis who had been interned.

After the fall of Manila on January 2, the R.C.A. in the United States got in touch with the radio at Cebu, establishing regular connection, and we were able to exchange radio news with Dumaguete, Cebu and Culion and we sent money to all of these places by cabling money to Cebu. After having sent word to Mr. Jansen at Culion we received word from him that that money was lost in transit. We then sent him $1000 through Iloilo. The people in Dumaguete went to the north thirty or forty miles and were living in a new place up in the mountains. We do not know whether the Japanese have gone in there or not. We know that the city of Cebu was burned but we do not know whether the whole city was destroyed or just a part of it. Two of our regular missionaries and two young ladies from Chosen were living there.

Why the Japanese do not allow the application of the Geneva Convention we do not know. Washington is speculating. Perhaps Japan is holding the Americans as hostages. Perhaps it will relent before the last trip of the Gripsholm. (According to the best information the Gripsholm will make a third trip.) We know that the

missionaries were carrying on and that they were having a certain amount of freedom up to April 12th. We believe they still have freedom in many parts of the island and we know that they are sharing with the Filipinos and the Filipinos with them, that they will have food, and that they look forward to the day when they can join with us in a new day in the Philippines.

5. HAINAN

Rev. David H. Thomas

I assume that most or all of you have seen the second article in the April number of Readers Digest; "Prelude to Treachery", and so will understand something of the background of my remarks. I think events of the war these last three years may have put Hainan on the map, whereas before that it was usually necessary to explain what and where Hainan is.

Each of our three stations in Hainan received entirely different treatment at the hands of the Japanese and, therefore, it is a little difficult for one person to give a clear picture of what has transpired since December 8, 1941. War, for Hainan, really began at the time the U.S. Government froze Japanese funds in the U.S. One of the stations experienced internment before the freezing order went into effect, one at the time of the freezing, and one had no trouble until hostilities actually broke out. As early as March 1941 the members of one station were compelled to remain within their compound. On July 28, 1941, when we were informed of the freezing order, our Hoihow Hospital had 144 patients. Steps were immediately taken to close the institution. About one half of the staff were taken away at once. Gradually the patients left and no more were allowed to come. In Kachek the work of the hospital continued in a most marvellous way until September 1st and we have never had such opportunities to minister to the community. In Nodoa there was not a great deal of medical work carried on since the missionaries were interned on the compound.

When war broke out the two ladies living on the Kiungchow compound were brought down to Hoihow and all the missionaries of both stations were interned in the doctor's residence on the Hoihow compound. They were allowed some servants and were allowed to buy food. The work at the leper colony was permitted to continue and later on the administration of this leper work was turned over to the puppet government and Dr. Bercovitz and Miss Burkwall ministered to the lepers, a financial allowance being given them to carry on the work.

In Nodoa the missionaries were ordered to the headquarters of the Navy and there were told that they were to be interned, not on the mission compound, but in a Chinese house not far away. They were permitted to get a few cooking utensils, clothing and bedding, and arrangements were made for them to obtain food. Had it not been for some of the loyal Chinese friends these three missionaries would have found it very difficult to exist.

In Kachek, instead of being called to military headquarters on December 8, a group of twenty-five or thirty soldiers with fixed bayonets surrounded the house early in the morning. We did not know what to expect but we prayed God to give us a calm spirit and because of that calmness the excitement died down and the questioning and the interviews were carried on quietly. The three of us, with one child, were interned in one house on the compound, not the best residence but the one with fewer conveniences. We had plenty of stores in Hoihow but had never been able to get permits to transport those stores to Kachek, so aside from a few staples we were in a bad way. The first few days we were assured that we would be taken care of but instead the military came and took away all our funds, both personal and mission,

funds we had been carefully conserving for just such an emergency. On January 3rd three officers called and made arrangements to bring us food and once a week for three weeks food was brought to us, then no more food came. We wrote a letter to the military authorities calling their attention to this. Three days later our three Chinese servants were taken away from us. All the Chinese living on the compound when war broke, the pastor and his family, teachers, etc., fourteen in all, were taken away and thrown into jail and when we left there on May 22nd they were still in jail. The gardens which the Chinese had planted in the compound were of inestimable value to us during those months of internment. I do not know what we would have done without them. Late in the spring we had some illness in our groups and the Japanese sent medical men to consult, and at that time we heard our first news of the possibility of being raptriated.

I should like to tell you something about that Kachek pastor. He had been called to that church before the occupation of the island in February 1941 but could not arrange his work to move at once and after the occupation he could not reach Kachek. But in July 1941 he was able to visit the station and while there decided that if his wife and children were willing he would get them and return to take up his duties as pastor. At a small village on the way to Kachek with his wife and children he was stopped because robbers were busy on the road ahead. Just as they were prepared to turn back because the way forward was closed, a villager came forward to tell him of another less used road to Kachek. The carrier with their bags refused to go further but a peasant headed for the hospital for medical aid came forward and offered to serve as a carrier. They arrived on Saturday night after dark, wet and tired. On Sunday there was a communion service. Monday the war broke. This pastor and his family have endured great hardship for the sake of Christ but I am sure if we could have word from him it would be a word of encouragement to go on with the work.

When we left Hainan all our station churches were sealed and probably our chapels are not being used for services at the present time. We know that some of the chapels have been occupied by the Japanese and some have been looted. Nevertheless we do feel that there is great reason for rejoicing at the way the Christian people are endeavoring to carry on. Though work is closed in the lowland, the work in the hills and mountains must certainly be on the up-grade for so many pastors, teachers, religious workers, have fled to the mountains, where the Japanese are making no attempt to go. We know of two or three church groups in Hoihow who are attempting to carry on, as well as in Kiungchow and in the west of the island. As to Kachek, we were so completely cut off from the life there that we do not know what may be going on there. I should however like to tell you of one little incident that we witnessed from the compound. Some distance from the compound we spied a little group of Chinese around an open grave. And who should be conducting the funeral service but a simple old Christian farmer whom we had dubbed "Smiley". Japanese truckloads of soldiers passed frequently and each time it was necessary to turn away from the grave to bow low to the Japanese, but in between these bowings the service proceeded with simple dignity. Our hearts were deeply touched. In this time of bereavement one Christian family was determined to have a Christian burial and in his simple, awkward way this old Christian farmer (the pastor and the elder being in jail) had carried on as best he could.

In Hainan we have not been compelled to turn over mission property to the Japanese. In Kachek the Japanese had done nothing to the school and the hospital when we left. They sold our household effects and gave us Yen 1000, the understanding being that if any more was due us it would be placed to our credit in the Yokahama Specie Bank. In Hoihow all the fixtures and supplies in the hospital had been taken away and the rumor was that the hospital would be occupied by the Japanese in the near future.

Statements were made to us by Japanese officers referring to what they hoped to do when we returned. Somehow or other we feel that, in spite of all that has happened there, there is a new day ahead for the church and for the cause of Christ in Hainan.

6. HONGKONG

Rev. M. S. Ady

At the time the war broke there were 26 members of the South China Mission on the field. Eleven of these and two children were in Canton, also David Tappan of Hainan, who was held there on his way to Hainan. Nine members were in Hongkong and nine mission children, also Mr. Steiner of Hainan. In Linchow, which is in unoccupied territory, two members were still there. In Yeungkong, there were two members, one being Dr. Lynn, the new doctor just arrived, the other, Miss Wilcox, retired. In Yunnan were Dr. and Mrs. Kunkle who had gone there with the Union Theological Seminary of Canton. The Mission was momentarily expecting Dr. Ted Stevenson, who had sailed by a circuitous route, to rejoin his station. However, he was caught in Manila and is still interned there. Normally there is no Presbyterian station in Hongkong but there are various reasons why so many of our people were there. Under stress of war after the fall of Canton the Synod of the Church of Christ in China, in which all of our evangelistic work is contained, had moved its office to Hongkong and the chief educational institutions had re-established themselves in Hongkong. Mr. and Mrs. Refo were teaching in the True Light Middle School, which was continuing its unique educational service there. Mr. and Mrs. Gates were in their second year of language study; also Mrs. Lynn, whose husband was in Yeungkong in unoccupied territory. Mrs. Ady had been resident in Hongkong for some time and I just happened to be there. On December 8th Mrs. Lynn was in the hospital for treatment for dysentery and at the outbreak of war was dismissed as an ambulatory case and joined the Refos in their home. Mr. and Mrs. Gates were at Cheungchow, an island resort nearby, and came to Kowloon to await the confinement of Mrs. Gates. The Refos were in their own home. Mrs. Ady and I were on the Kowloon side, as were also Mr. and Mrs. Pommerenke, who had come out for dental and medical attention as well as recuperation.

On the morning of December 8th as I was eating my breakfast I heard explosions and saw nine planes. At first no one was quite convinced that this was war. Our small son, on the bus on his way to school, was put off and returned home in a highly nervous state. The next day on our way to see how the Gates family were faring we passed through three or four air raids. On that day, by happy chance, they were moved to the island side. The Pommerenkes and Adys remained in Kowloon. Indeed we had no opportunity to cross to the island as passes were only being issued for military purposes. On Thursday, the 11th, we discovered that Kowloon had been abandoned except for certain rear guard forces and we prepared ourselves to go into a concentration camp. Suddenly we learned that we could cross to the hospital on the island on a barge if we went at once, so we left with what we had on and one suitcase. Daniel Gates was born on December 15 in a ward where a dud shell had passed through. The Refos and Mrs. Lynn, being in a dangerous area, moved to friends on the other side of the Peak. The Pommerenkes and Adys were just above the city in a temporary residence at St. Paul's Hospital, crowded together with a number of other refugees. The Gates family were eventually reunited not far from there. Here we rode out the siege, Mr. Pommerenke and I working in a hospital, Mr. Refo in one of the essential services, until the fall of Hongkong on the 25th. I will not report on the war. Sufficient to say that we are all here.

For a period of ten days after the fall we lived in various places in a state of considerable insecurity. The Japanese troops arrived at the place where we were two days after the fall and made nuisances of themselves but did no serious damage. Upon application to their officers we were able to secure a notice for the door which they respected, and they did not enter our quarters again while we were there. That was also a period of great general disorder. At that time and also after we were interned, we could very frequently hear the racket of gangs of looters breaking into shops and houses. Sometimes they were halted and dispersed by patrols; at other times they were not. Sometimes the looters were Japanese, sometimes Chinese. We saw most of the woodwork out of the houses travelling down the hillside for firewood. We saw a great many things that we can't mention here. For ten days the group took turns mounting a nightly guard, not that it would do us any good, but at least we would be awake if anything happened.

On January 5 notice was sent around that all enemy aliens were to report at the Murray parade grounds. We took our blankets and what we could carry with us, were marched out in groups and eventually reached some Chinese hotels. The Gateses, Pommerenkes and Adys were interned from the 5th to the 22nd of January in a hotel. The Pommerenkes and Adys slept on a verandah on a tile floor with inadequate bedding and insufficient clothing during the coldest period of the year. We had water for an hour daily. For food we were given a very little rice with a very small portion of vegetables, prepared by internees with almost no fuel. Later it was possible to buy a little food. During that period some of our Chinese friends came through the back door to see us and some brought food. We were ashamed to take it and wished we need not do so for we felt that their need might be even greater than ours. They seemed tremendously distressed by what had befallen us.

On January 22nd we were moved with most other Americans to Stanley. It is on the peninsula and is the site of the first British settlement in Hongkong, the most strongly fortified point of the island, prepared to withstand attack from the sea. Here at Stanley was the new prison with extensive quarters outside for the families and staff. Nearby was St. Stephen's College, a Church of England school with quite a plant. The whole camp comprised about 100 acres in which we were confined behind barbed wire. We had surprising freedom from contact with the Japanese except for one representative from each group. The physical surroundings at Stanley were lovely. As to housing in our own case, there were 23 of us living in a three-room apartment plus two very small servants' rooms, one bath and one servants' bath. We lived in luxury in comparison with the British. There were about 320 Americans and 2500 British. We lived at Stanley from February 22 to June 29, when we left for Lorenco Marques on the Asama Maru.

Our rations were never adequate. They were at times no more than 1000 calories and were never over 2000 calories. We had no fruit at any time. Once we saw a hen's egg and twice we had duck eggs. It was just like Christmas then! It was possible at times to supplement the diet of the smaller children. There was a canteen but the stock was very limited and the prices very high. Every week or two we did receive packages from friends in town but at Easter we had reached a very low point and had not the rations been improved I think it improbable that we would be here now. When we left Hongkong the rations were again going down, which makes us gravely concerned over the fate of those left there.

Our lot was alleviated in some respects. There was a large missionary group, in fact about one third of the Americans were missionaries. We formed a religious committee for the camp which undertook regular religious services, meeting in the great hall of St. Stephen's College. There was a Communion service every Sunday morning, one Sunday after the Anglican order, the next Sunday under the Free Church,

each order assisting the other at the service. In the preaching no line of division was drawn, representing an extremely happy experience of Christian fellowship and union. There were opportunities for evangelistic expression, opportunities for study and discussion in many forms. These were not hampered by the administration.

One of the chief troubles all of the time was that we were so isolated, almost hermetically sealed. There was no communication from the outside except for the little news smuggled in. We knew almost nothing of our friends elsewhere. We knew just enough to make some inferences, part of which have proved correct, part incorrect. How closely we were sealed is illustrated by the fact that there were women in the British camp who did not know when we left whether their husbands were alive or dead, though if alive they would be only ten or twelve miles away. I received my first communication about the middle of June from Dr. Walline through the Swiss consular authorities and through him our first word of Dr. Lynn.

When we left we knew that the Christian church was carrying on in Hongkong. The local churches had been registered and, being registered as Chinese organizations, they were apparently carrying on with not too much direct interference. Up to that date I believe no great pressure had been put upon them to become the tools of the Japanese, although if the Japanese are able to consolidate their possessions we may infer that Japanese domination of the church is on its way. We know of some seventy Christian churches that were still carrying on. We know of one church under the Christian and Missionary Alliance which had grown to have audiences of some 2000 and was apparently flourishing. We could not tell whether this was due to hunger for spiritual food or because of some favored location promising the least Japanese interference, or a combination of both. But the churches are carrying on.

Mr. Refo was in town on one or two days just before we left to get at the mission safe deposit box. The population of Hongkong had been reduced over one-third, perhaps one half, perhaps more. All who could had left voluntarily. Some had been thrown out over the borders where no doubt they were robbed and a large per cent killed. Some had starved to death. There isn't food in Hongkong. Ours wasn't good, yet we were as well off as most of the population, perhaps better off.

We have left behind us strong leaders, the leaders of our Synod. Some of them had fanned out to different areas. There is some communication over the borders through Macao and Kwanchowwan, Canton and Linchow. There are leaders and there is a church. It is true that many local churches have been destroyed. The congregations of many local churches have been scattered and much of the leadership has tended to move on to the free areas. We have come away but we have come reluctantly. None of us would have left if there had been any alternative. None of us in the first place had been blind to the alternatives under which we remained, and yet we are not discouraged for we know that there is this church. I am not sure that all of you would recognize it immediately and yet there is this church, in local units, in local churches, a real church in the quality of its leadership, which is still reaching out, working and planning and looking back to us right here for the material and spiritual assistance which is going to enable their vision and their efforts to bear fruit. No, we come back with no message of discouragement. We believe that that work which God has begun He is going to carry on. We are uncertain how, nor do we know how soon again we will be called upon to help, yet we have no question but that the community is there, that it is in God's hands, and that it has a future.

One more word growing out of these months of internment. There have been lessons I am not at all certain we have digested, but a few things begin to emerge rather clearly. First of all, we have no regrets. We were in the East to maintain

a witness and we would have gone further than we did to maintain that witness. Next, Mr. Eakin was on solid ground when he suggested that an internment camp is a good place to test out candidates for the mission field. We learned a good deal about character. What we learned wasn't always nice by any means. It wasn't always nice about ourselves. But we learned that there were characters that stood up under strain and those characters by and large were founded on Christian experience. The lesson is this, that our Christian mission begins at home. It reaches out in the characters of those upon whom so great a privilege and burden is laid as representatives of Jesus Christ in foreign lands. The mission enterprise is always stultified to the extent that the sending base is not really Christian. Nothing but Christian character nurtured in a Christian community is sufficient to bear real stress. Another lesson seems to emerge. As a result of a good deal of thought on the part of mission executives, of whom there were quite a number interned, confirmed further by conversations on shipboard coming home, we realized that we have reached the end of an era. Nothing is ever going to be the same again. Missions aren't going to be the same again. We don't want them to be. There is this also - we stand at the opening of a new era in missions. Its characteristics are going to be different in some ways. We don't know just what it is going to call for in the shape of personnel and other assistance. We know its keynote will be cooperation and fellowship upon an equal basis. The first era has gone and we prepare for the second. And now we reach home in some ways at loose ends, in other ways confident of picking up the threads. We do so in expectation that we shall in confidence and determination and prayer and humility and faith point to an era in the spread, in the consolidation, in the nurture and development of the Christian family, the like of which the era now past, and the ages of Christian history, have never known.

6a. CANTON

Mr. J. P. Snyder

There are really four areas in the South China Mission that are centers of mission work and the Canton area is the one that has been occupied for four years. Four years before, Canton had passed through fourteen months of bombing. Since then our mission work has been chiefly among the refugees and our hospital work has been carried on as usual at Hackett. The educational facilities of True Light Middle School, Puiying, Lingnan University had all moved to Hongkong so we were not faced with institutional problems after December 8 except for Hackett Hospital and Ming Sum School for the Blind. This was very fortunate. Our work in Canton, both at Ming Sum and at Hackett Medical Center, has continued up until May 10 when we left. No guards were placed at the gates of our institutions. We were restricted to the compound but our Chinese friends could come to see us and evangelistic work was carried on. Hackett Medical Center has been able to continue consistently all the way through the Red uprising of 1927, the bombings of 1937 and the beginning of the war on December 8 without once closing. This brings a certain amount of encouragement that this work may be able to continue. Since our departure from Canton we have had no definite news except a newspaper report which said that the puppet government had taken over the hospital of Canton. While we were there we were able to raise our own money by charging the patients who came to us. There is still quite a handful of nine or ten of our mission force functioning there. Miss Carpenter and Miss Schaefer with their 160 blind children need the prayers of all of us.

7. OTHER CHINA MISSIONS

Rev. H. G. Romig

Shantung began the war by ringing the wedding bells. In Chefoo Dr. Young and Miss Marguerite Luce were married on the first day of the war.

When we left Tsingtao to go to Shanghai for repatriation the Japanese made us carry all our own baggage on board ship while they took pictures of us.

During the five year period previous to our departure church and mission work in Shantung Province had made great advances. The war conditions which forced people to take refuge in mission compounds brought us into contact with some people who had been opposed to Christianity but who through the emergency became friendly, and as a result churches that had been built for large numbers and had never before been filled have been filled to overflowing. The Gospel has gone forward immensely during these years. This is true not only of the evangelistic work but also of educational and medical work. I have a feeling that the missionary body in China was prepared by God for the war, both spiritually and psychologically. Spiritually there was not the fear that there might have been in the hearts of men and women. In the forty years or more that I have been in China there have been times when I was afraid and I know that others of my colleagues were also afraid. But I saw nothing of that fear in this war. One of the things that has testified to that absence of fear was the comparison between the group which went to Lorenco Marques from New York and the group which came from Lorenco Marques to New York. The first group lived with their life belts and were always most fearful that they were going to be bombed in American waters. In the second group there was a spirit of fellowship, of joy, of prayer and of Bible study.

When war finally broke, the Japanese brought round a list of "articles" as guidance for our conduct - no correspondence was allowed; no telephone or wireless messages were permitted; cameras were forbidden; no household effects were to be moved; no motor vehicles were permitted; all residents must stay indoors until given permission to go out; passports must always be carried; escape was strictly prohibited; sick children must be reported to the Japanese authorities; anyone possessing firearms must submit them to the Japanese; any activities interfering with the Japanese were prohibited; internees were warned to destroy nothing; those in possession of deeds were to make note of them; and finally, "the Japanese forces will not be held responsible for any unexpected incidents due to non-performance on your part of these articles."

When war came the Japanese Navy took control. During their first call on us they made no mention of war but asked for our radio. We invited them in and gave them the radio. Then they asked for any cameras. Later they came and announced that war had been declared. Guards were posted at various gates. In some cases the guards stood on duty all the time. With us they were only there about two days. After they left we didn't know what to do as there were no guards from whom to request permission, so we stayed at home to avoid harm. After a few days we went down town and got arm bands. We were all interned in our own homes. This was true also all over North China. We were asked by the Japanese if we had enough to eat and drink. They did not touch our money nor did they look in our safes nor did they go through our books and papers at any time. In Weihsien they took away the typewriters. In Ichow, after closing the radio for a few days, they came back and told them they could use their radio. So the members of this remote station had the use of their radio the entire time they were interned. Mr. Booth of the Chefoo station appeared at our house on the night of the first day of war, having come to Tsingtao to attend a meeting of the mission executive committee. It was fortunate that he had come for the Japanese in Chefoo had him at the head of a list of enemies and things would doubtless have gone hard with him. Mr. Van Deusen was alone in his residence across the road from us but the Japanese would not permit Mr. Booth to cross the road and live with him.

Most of the missionaries in the interior stations were interned within their compounds, having freedom within compound walls. Some missionaries were given the freedom of the city where they lived. In Chefoo, the missionaries were free to move around as they chose in the city. In Tsingtao, they were allowed the freedom of the city for three hours, from noon till 3:00 P.M. In both places the population had to wear arm bands. In Yihsien, the missionaries could go to the east but not to the south or into the city. In Peking and Shanghai, the population had perfect freedom to go where they pleased. In Tsingtao, the Japanese took our American passports and gave us police passports which we had to carry wherever we went.

Of the various stations in Shantung, Weihsien probably had the most difficult time. A group of robbers came one night to the compound and took Mr. Reeder out beyond the wall and robbed him of his clothes and money. Then another group appeared to save his life. Weihsien is located in the country a mile or more from the city. The Japanese were in control during the daylight hours but at night they had no control and the guerrillas moved around freely.

The war affected different branches of mission work in various ways. The medical work went on very much the same in most of the stations. Doctors were allowed to carry on. The schools remained open and in many cases were turned over to the principals appointed by us, who had chosen teachers of especially strong Christian character, but Bible schools were closed. Students could go to Christian services on Sunday but no Bible courses were allowed to be taught in the schools. The churches carried on but the missionaries were not wanted in the services.

Financially there has been no very great difficulty. We had drawn money for the coming three months from our Treasurer in Shanghai; also the Chinese friends were ready to help us if we needed funds. In the liquidation of the Hongkong and Shanghai Bank we received great consideration.

In Hwaiyuan the missionaries were allowed to attend church and Arthur Romig was permitted to preach every Sunday.

There are 17 people left in Shantung, three retired, the rest active missionaries.

In many sections the property was turned over to the Chinese Church. The Japanese tried to give them the property of the Board of Foreign Missions on a silver platter. However, in Tsingtao we signed over no property whatever.

In North China and Shantung one church has been organized by the government and it is called the Christian Church of China. Every denomination is forced to unite with that church or close. In nearly every case there are one or two Japanese as members of the governing body.

I spent a great deal of time clearing the old records of the Shantung Mission and destroying many of them. I did keep a full file of the minutes but could not bring them with me. Mr. Booth studied Chinese. Every evening we sang, in chorus and solos and duets. We always ended the evening by playing two games of Chinese checkers.

Everywhere the Chinese people were very friendly toward us. They were forbidden to have anything to do with us, yet they would come into our back door on some pretext or other to see us.

The Chinese have promised to supply money for the leper work at Tenghsien. As for the orphanage there, many of the orphans have married and gone away.

The Chinese Church is standing back of the missionary and with the missionary and while we do not know what the future holds we are sure that God will open doors of opportunity.

WORSHIP SERVICE

Rev. Phillips P. Elliott, D.D.

"I AM THE WAY"

In the days before gasoline was rationed, and it was possible to engage in pleasure driving, one frequently came upon a sign which read "Road closed". That sign we have been seeing today. The paths down which we have walked for so long we can follow no more. The roads of energetic service on which we have travelled are now closed and barred.

It is hard to admit that this is so. The very fact that we have been saying so frequently today that we are not at the end of the trail is an indication of how difficult it is for us to realize that in many important respects we have been blocked. We have been bred in a tradition, which one might describe as the American salesman's tradition, which has as its code "Don't take no for an answer". As Americans, and as men and women of spirit, we do not like to admit that this answer has been given.

And yet, spiritual maturity brings the realization that there are some roads down which life cannot go. A child will not accept this fact. He beats at the barricades, insisting that they must open. But the developed religious life knows that even in times of prayer, when his petitions have seemed reasonable and fervent, God has said "The answer is no".

This is one way in which we enter into the experience of our first ancestor. Adam, driven out of Eden, found that road barred against him. At the entrance was placed an angel with a flaming sword, which turned this way and that. Thus early in our spiritual pilgrimage man discovered that a pleasant highway could be closed.

But there was still a road open. It took Adam some time to discover it, and even longer to enjoy it. It was a road which might be described by the title of Mr. Churchill's book -- "Blood, Sweat and Tears". It was not much of a road, but at least it was open. So, as we face the future, the roads back to the Edens which we desire and enjoy, these places of happy and fruitful service, are barred. And if we insist that it will be this way or none, we will be of all men the most miserable. But a road still remains. It may be poor, but it is still a road.

For God never closes life in. The lid is never on. There is always a way out. Look back over your own experience and think of the times when life has been blocked, defeated, almost crushed. Yet never has there been a time when a way was not open. It was not the way we would have desired, and yet, as we have taken it, it has proven to be the way of progress. And that which we had regarded as the severest punishment becomes the noblest opportunity. George McDonald's poem "Obedience", after picturing the struggle of man's will and God's, ends with this verse:

"Then into His hand went mine,
And into my heart came He,
And I walk in a light divine,
The path I had feared to see."

Before us then there are still roads which God has kept open. They are new roads, although they bear the same old names. There is before us the road of fellowship. Many cannot see this path. It seems to be blocked. Fellowship the world round appears to be broken. The world is in fragments. But that which the human eye cannot see is shown to us by the vision of faith. Fellowship is still possible. The obstacles on this path are very great, but that makes the road only the more intriguing. Now our fellowship must be capable of stretching across the seas, ignoring barriers of nations and races and languages. It must have the strength capable of fulfilling the command to "Love your enemies".

This new and harder path is open to our eyes today, and I would testify to the fact that those who have represented the Church of Christ upon the mission field are of all men the most qualified to show what this new fellowship means. For the missionary is an expert in understanding. I am sure that Dr. Leber would agree with me that the most fragrant and impressive memories of our recent trip to four mission fields are of the times of fellowship we had with missionaries, when in three swift days of conference and prayer we were so bound together that it became almost impossible to say goodbye. You friends who have just returned know what real fellowship means. And in the United States to which you return there is great need and hunger for learning this lesson, and entering upon this road.

There is open to us also a new road of service. It will perhaps not be as unique and colorful as the service from which you have returned. "Oh Master, let me walk with Thee in lowly paths of service free". Perhaps the most important word here is "lowly". There is no life which is not provided with a multitude of opportunities for service, if there are eyes to see and ears to hear. In ways far from obvious, but none-the-less needy, the opportunities arise to walk down these lowly paths of service. On the wall of this church is a plaque to Dr. George Alexander, for many years its senior pastor. When the funeral service for Dr. Alexander was held, this church was filled as it has rarely been. The thing that people said the most was not a direct tribute, but a tribute the more eloquent because of its indirection. Person after person said "He called on us just a few days before he died". All over the city, uptown and downtown, in Greenwich Village and the upper East Side, people of high degree, but chiefly of low, had felt the fragrant touch of a good life, walking in lowly paths of service.

The important thing for us all is achieving the mood by which we approach life with the intent to serve, for we remember that there was One who defined his mission thus: "I am among you as he that serveth".

Finally, there is still open to us the path of victory. This is a word we must use with care in these days, lest we cheapen it. It is still possible to live victoriously. There is a road which is still open, and it winds up the hill, and directly over Calvary. As we have listened today to the accounts of experiences in lands burdened by war, we have come to see with increasing clarity that upon this company there has fallen the shadow of the cross. It is upon us because of the defeats which we and our Cause have suffered. But it is upon us even more because of the triumph which our Cause is yet to achieve. For men have found to their wonder and joy that they could take this cross, the symbol of crushing defeat, and lift it high, transforming it into a symbol of victory which they might carry down through the years, and under it the slogan "In this sign conquer". The road of victory is still open.

Around us, then, in land after land, in task after task, there is the sign "Road closed". But there is a road still open. It is a new road of fellowship, a new and lowly path of service, a highway of victory. And at the entrance to the road stands One who says "I am the Way".

PRAYER

Almighty God our heavenly Father, whose love makes radiant our passing days, and whose power enhances our feeble human strength, we bless thee that Thou art our Guide all along our earthly way. Thou dost lead our minds into the secrets of thy truth, our hearts into the warmth of thy compassion, our wills into the freedom of thy service. Come to us now, at the close of the day, and bestow upon us the benediction of thy peace.

We praise thee for all the evidences of thy care, made known to us and to all thy servants, in these days of shadow and strife. Without thy guiding hand we would have gone astray, but thou hast led our hearts and hast directed our feet, even to this place of safe and holy fellowship. In the quiet security of this house of prayer, our thoughts go forth to those who live neither in quietness nor in security, but upon whom the burden of these days continues to rest in heaviness and pain. Into the lands which have been upon our thoughts this day, we would send forth now our prayers, that all the confused and blinded may be given thy light, that all the tempted and weak may receive thy strength, that all the sinful and stained may receive thy forgiveness, and that Thy will may be increasingly manifest through the lives of both great and small. For our friends, the national leaders of the church of Christ in these and other lands, we would pray, that they may continually receive the blessing of thy truth, and be upheld by thy mighty hand. For our colleagues in these lands, we would pray, that they may work while it is yet day, bringing to harvest those rich fruits of their labors in Christ, and building with them the life of the church which shall endure. Bind this wide fellowship together with ties that cannot be broken, and grant that there may be shown through it to all the world the example of that greater comradeship when all mankind shall dwell together in peace, and every knee shall bow and tongue confess that Christ is Lord.

Come to us each one, as we wait before thee. Thou knowest us altogether, for thou hast made us. Before our fumbling lips can phrase our prayers thou hast read our needs and given thine own good answer. Deliver us from all bondage to fear and to despair, free us from self-conceit and self-concern, show us the way by which we may continually bear one another's burdens and so fulfill the law of Christ. Forgive in us all moods of bitterness and hate, mellow in our hearts all passions of violence and of spite, calm us by the indwelling presence of Him who says to all the tumult of man's life, Peace Be still, and release us into full and rich and joyous service in the cause of him who loved us and gave himself for us, even Jesus Christ our Lord. And our prayer is in His name and for His sake. Amen.

EVENING SESSION

GREETINGS FROM FOREIGN MISSIONS CONFERENCE
Miss Sue Weddell

PANEL PRESENTATION, "THE SITUATION IN OTHER LANDS"
Conducted by Dr. Leber

Africa	-	Dr. Anderson
Near East	-	Mrs. Paul Erdman
India	-	Dr. Dodds
Latin America	-	Dr. Young

The evening session was begun with a worship service conducted by Rev. Walter L. Whallon, D.D. Dr. Whallon's text was from the Epistle to the Romans, a portion of the eighth chapter. At the conclusion of his talk, Dr. Whallon led in prayer.

Miss Sue Weddell was then introduced. She extended the greetings of the Foreign Missions Conference on behalf of herself and Dr. Emory Ross who was unable to be present because of illness. Miss Weddell said she felt it a great privilege to welcome the returned missionaries in the name of the Foreign Mission Conference - "I presume you are all very good Presbyterians, but I want to say to you tonight that each of you is more than a good Presbyterian. You are a world Christian and I want to express to you the welcome of the Christians of this country of all the denominations who welcome you in joy." Miss Weddell stated further that the missionaries returning would find they were coming back to a more united church in this country and that the Foreign Missions Conference is a symbol of that unity. "We are happy that we may all go out together and tell the story of the living and growing church of Jesus Christ around the world to an American people who so sorely need this good news today."

The situation in other fields was then presented through a panel discussion conducted by Dr. Leber.

Dr. Leber stated: During the past year we have dared to preach about three unconquerables. Again and again, in interpreting world Christianity in this country and across the world, we have proclaimed these three unconquerables - the unconquerable power of Christ in the soul of man; the unconquerable reality of world Christian fellowship and the unconquerable ongoing mission of the Church of Jesus Christ. Last year we chose as our watchword, "More than Conquerors." Now we are facing a new year. We have chosen as the watchword for this year: "We Press On." We have been told of the unconquerables in five areas committed to the responsibility of the Presbyterian Church in the United States of America. Eleven remain. We turn tonight to Africa, represented by Dr. Anderson who was for twelve years a missionary in Africa and who is now the Board Secretary for Africa; Latin America, represented by Dr. Young who has recently travelled across Latin America; India, represented by Dr. J. L. Dodds who spent many years in India, teaching and preaching, and who is now the Board Secretary for India; the Near East, represented by Mrs. Paul Erdman, who has been serving so faithfully these days and who has been a missionary in Syria and a missionary to the church in America these past months and years. "We Press On."

I am going to suggest four questions and put them to these members of the panel concerning facts of Christianity in these other areas of our responsibility. Now the first question is a natural one. We will ask Dr. Anderson to begin and then, without further introduction, each member of the panel to rise and speak.

What do you consider to be the outstanding pertinent facts concerning Christianity in your area?

Africa: There are probably three facts which we should consider when thinking of the Christian enterprise in Cameroun, West Africa, today. The first is that it is relatively untouched by war. Communications are cut off and it is rather difficult to get people back and forth, but this is being overcome by going to South Africa for furloughs, and one by one we are getting people across the Atlantic to replace them.

Second: That the American Presbyterian Mission is a constructive and stabilizing organization in that country today. The French Government is comparatively new. It came in after the last world war. Before that time, the Germans were there. Governments have come and gone but through all the Presbyterian Mission has remained constant and steadfast.

Third: The emergence of a national church. National leadership has been slow in development. The Africans haven't had the education some of the others have. After sixty or seventy years of work, there is the emergence of a national church and in the not too distant future the Church of Christ is going to flourish.

India: One's heart feels for India as she is threatened without and torn within. One of the very significant things about India in the Christian program is that we have the most rapidly growing church in the world. According to the very conservative estimate of the Census Department, the Christians in India in the past ten years increased by one and one-quarter million - from six to seven and one-quarter millions. That estimate is admittedly rough. Conservative Christian leaders estimate an increase of two millions during the past decade.

The second significant fact with reference to the Christian Church and Christian program in India is that the Christian Church is composed largely of the depressed classes-- those who have come from the untouchables.

The third fact is that the higher castes, the educated classes and non-Christians, have been widely permeated by Christian truths. During the early days of nationalism, and especially after we had the provincial legislators, it was common to have the Bible quoted more often in speeches than any other piece of literature.

The fourth fact is that India is and will be in the midst of great change and I believe that God works upon the hearts of men as their external circumstances are changing. These four facts, it seems to me, make India a critical country in need of our prayers.

Near East: When we think of Bible lands, invariably we say the Near East, but in all the papers today we read of that part of the world as the Middle East. Because of the war and the pressure both from the north and from the south, there is a good deal of anxiety, economic and otherwise, and yet the outstanding fact is that the work is continuing in each of the three countries. In Syria, with less than half our normal personnel on the field, every insitution is open and new work has been attempted this year and is being carried forward. In Iraq, there is no member at our Mission at present, but as recently as the middle of last month plans were being made for the return of the Willoughbys from India. Perhaps now that pressure is growing in the Caucasus, it may not seem wise to carry out those plans.

Iran may well be the next battlefield in that part of the world, and yet we have just recently received a letter stating that there is great freedom in Iran for the preaching of the gospel. Though the schools have been taken over by the Government, they are in many cases serving as a means for preaching Christ.

Latin America: Of the sixteen countries where our Board has been at work, six are in this hemisphere. Mexico, Guatemala, Colombia, Venezuela, Brazil and Chile are these days more in our thoughts than ever before. The first fact-- which I need not to call to your attention-- is that we are closer neighbors to the nations south of the Rio Grande than we were a short period ago. Second: Christianity these days is evidently being helped by the war situation for several reasons: First of all, in the Latin American countries there is a friendly attitude toward North America that did not exist before. That means that our missionaries have an opportunity to witness that was not theirs in the past. In the second place, in the Latin American countries the Mission force has been pitifully inadequate. For those for whom doors are temporarily closed elsewhere, the open doors in Latin America can not only be seen but taken advantage of. Dr. Anderson and I will never forget meeting with

the Executive Committee of the Brazilian Presbyterian Church. They called to our attention the fact which they found from our statistical tables, that Brazil, which is as large as China, had only a small proportion of missionaries as compared with the number in China. We pointed out that there was a great difference in population. They agreed but stated that in Brazil there are forty-eight million people and we had only forty-eight missionaries. Even though our missionaries were very capable, they thought that rather a large assignment. In Colombia, a country of nine million people, there have never been more than twenty-five missionaries on the field at any time. Yes, the war enables us to press on in Latin America.

Dr. Leber announced the next question as rather a dangerous one -

What do you think the future will hold for Christianity, in India, in Africa, in Latin America, in the Near East? Dare we plan?

India: Frankly, the future that I see in India has been expressed by Dr. Pickett in one of his books which he wrote as a result of the mass movement in India, entitled, "Christ's Way to India's Hearts." This is through the untouchables. That has been proven in South India where the untouchables have been Christians long enough to embody in their lives, in their whole attitude, more of the spirit and the teaching of Christ, and the higher castes, seeing what has happened to these untouchables, have begun to see that same Christ.

The second thing I see in the future of India is a united church. In India, the church in the South and the church in the North (I mean by church, the different types of the church as we have here in America) are getting together. I believe that is just over the horizon. Further questions depend largely upon the post-war restrictions that might be imposed. I think it depends upon whether nationalism or internationalism prevails. I believe we may hope for a period of internationalism and that there will be more freedom than ever for the nations and for ideas to take root, and the idea of Christ has taken root in India and it is going to grow.

Africa: It depends entirely on what the solution is for Africa after the war. It was noticed by anybody who had any relationship with Africa, that in the Atlantic Charter Africa was left out of the picture. We made slaves of the Africans to begin with. As long as a man is kept in economic slavery, he is a slave. The majority of schools are run by the Mission and you cannot run a Mission school without instilling liberty into the minds and hearts of the African. What are the victorious countries going to do after the war for Africa?

Latin America: As far as Latin America is concerned, the future is very encouraging. It seems to me there is a great need of urgency, for country after country in the Latin American area changes over night, and situations which are open now may close. We are so thankful that as a result of the appeal sent to us from Brazil for one hundred new missionaries, we were able to send in ten at once. We are thankful because since that time there have been regulations in Brazil which make it almost impossible to send new personnel in for the time being. The reinforcements in personnel and in funds are bearing rich fruit in all the Latin American fields so we have reason to be optimistic about the future.

Near East: In the next few months, we hope to be able to send a new doctor to Iran to take the place of one of those who has had to leave. As we look a little further into the future, we realize things may be very difficult if the United Nations do not win the war. There are problems of government in the Middle East which are very serious and we know not what to expect. But let us look beyond these and realize that for every Christian worthy of the name, the Moslem world

presents a challenge, and that part of it which we speak of as Bible lands is vitally important to any Christian progress. As we look across Syria, Iraq and Iran, let us look further east into Afghanistan, where even now the Board is attempting to sound out the local people to find out if we can send missionaries there.

In announcing the next question, Dr. Leber stated that this Conference is the beginning of a series of planning conferences. We are beginning this very night to plan - we trust, courageously - for the future. This is a conference of strategy.

What do you consider to be the major point of the Board's strategy in the years that are ahead in Latin America, in Africa, India and in the Near East?

Latin America: In Latin America, there is a note of emergency and urgency that cannot be neglected. We, as evangelical Christians, have a challenge to meet from every one of the Latin American Republics where we, as Presbyterians, have been given responsibility. We should feel this responsibility and urgency very strongly. Yes, the strategy of the Board must be mobility and an intelligent action as far as Latin America is concerned. There missionaries can step in with a minimum of language difficulty and soon begin to preach and teach and heal, and make available their rich experiences in other parts of the world, with the idea that we are in a great world Christian Fellowship, and if in a few months or years the way opens to return elsewhere, they will have made a lasting contribution to the work of Christ in this hemisphere.

Africa: I think sound strategy will be to develop Christian leadership in the Cameroun, and with that in view we are looking forward to the creation of a Cameroun Christian College. Africa is going to be governed by Africans in the not too distant future. Are they going to be pagans, agnostics, or Christians? It is of the utmost importance that right now a Christian College, following African tribal lines perhaps, but an African Christian College, be set up for all French Equatorial Africa. That, I think, is going to be the strategy of the future in the Cameroun.

Near East: In the Near East, it is absolutely necessary to face the fact that we shall probably soon be where some of you of the Gripsholm have already been. Perhaps the missionaries there will not have identical experiences, but they are expecting them and believe their wisest strategy is to hold on as long as possible, while those of us who are here plan for and look forward to a glorious crusade of men and women to go out when hostilities cease, not to win lands from the Moslem, but to win his heart for Christ.

India: I believe one of the most important things today in India is to develop the church. We need to develop church leadership, through our institutions of higher learning and through our hospitals. We need to work through the church for the national welfare. These, I think, are the main elements of our strategy in India - strengthening the church for evangelism and service, and strengthened, to go forth as one in the name of Christ.

The fourth question which Dr. Leber asked was -

What one thing will you emphasize above every other in interpreting the area you represent to the home church?

India: I would work through the church as the means of bringing Christ to India and India to Christ.

Near East: The Middle East is not only vital to the warring nations, but every bit as vital to the church itself. It contains not only resources of economic value, but the heart and mind of the Moslem World, and if we as a church fail to win that world for Christ, we will have lost our battle for Him. It is a very simple message, but how vitally true!

Africa: The message which is going to be paramount in my speaking to the church this winter is simply the old story - that the Gospel of Jesus Christ is still the power of God for everyone who believes. The African people have often been called the Pentecostal field of the Board. They have been under supervision for two or three years and are now pouring into the churches, expanding their membership in a glorious way. The only trouble is we haven't enough workers. Those on furlough are clamoring to get back. We are going to use every influence possible to get them there because the Gospel is still the power of God and there are thousands waiting for it.

Latin America: The emphasis, as one thinks of Latin America, is opportunity and urgency. This is the Latin America study year throughout our great interdenominational missionary organizations and we can hope that as our churches become informed, their enthusiasm will grow so they may take advantage of the urgent opportunity. We hope the church can realize how very close the fields are to our own land. One can step on a plane in Miami after breakfast and be in Barranquilla, Colombia, before the evening meal. We received this afternoon a letter from the Secretary of the Colombia Mission, telling how two couples who reached there in May, while we were visiting that Mission, have learned enough Spanish in four months to take up their preaching and teaching duties. An amazing opportunity it is! Missionaries wanted, opportunity there for the taking, the national church eager for help; a truly challenging note through this general world chaos in which we find ourselves.

Dr. Whallon closed the service with a short message to the returned missionaries. He said the church needed them desperately because "you have been tried by fire and are not afraid. The church in America is afraid. It needs your courage. The church in America is wavering in doubt. It needs your faith. In all these things, we are more than conquerors through Him that loved us. We Press On."

The congregation sang "All Hail the Power of Jesus' Name," after which Dr. Whallon pronounced the benediction.

SECOND DAY,
Morning Session,
Theme: "The Church at Home in the Crisis"

"THE CHURCH THAT AWAITS YOU"

Rev. Paul C. Johnston, D.D., President,
Board of Foreign Missions

The son of one of my ministerial friends was before the Presbytery as a candidate for the Christian ministry. An examination was being held. As he sat before that body, among other questions was this: "Don, are you sure you love the Lord Jesus Christ?" "Yes, sir", came the answer, "I am quite sure I love Him." "How long have you loved the Lord Jesus, Don?" "I have always loved Him, sir." There was one more query. "Can you tell us when you first felt you wished to give your heart to Him?" At this the young man hesitated. "No, sir, I am not sure. I have always loved Him. You see, sir, I am the product of a Christian home!"

We, too, are products of Christian homes, Christian cultures and environments -- and now of such experiences as have confirmed all that we have professed and believed. During these days of reorientation, bathed with such depth of emotion and gratitude as attest the truth of that we have sought to serve, we have discovered anew that we at home and you who have come home speak the same language, love one another in Christ, and are committed to the same everlasting Mission. Only with such agreements could I undertake such an analysis of the home Church as is my assignment, and expect either to be understood or to be forgiven for unwise emphases and possible incorrect information. For the latter I shall depend upon my colleagues, who will surely restore the balance and supplement what I have to say.

I. I attempt, then, first of all, to speak of the spiritual condition of the Home Church, knowing very well that generalizations are dangerous and often unfair.

But it seems fairly plain that we are still paying the penalty for devotion to the secular mind, which for the past twenty years, at least, has been the dominant characteristic of the time and has interpenetrated the Church in all the phases of its thought and work. The humanistic eagernesses which have known not God have brought their terrible entail in the sapping of the foundations of the average man's belief and caused confusion in high places. There has been an adherence to the cults of comfort and security, from which we are to this date far from being released. A Church official told me yesterday of a missionary couple who, determined that a certain piece of work on the field should proceed, divided their subsistence salary in half, sharing it with the others who were at the task. That sort of sacrifice the generality of members of the home Church simply does not understand. We have been wedded to the material way of life. Things, gadgets and unnecessary excrescences of all kinds have filled our ambitions and our hands. We have loved them; with the inevitable result that a vast superficiality has compassed us, and that a great deal of cynicism toward finer ideals and a true spirituality has suffocated and unnerved us. What Edwin Arlington Robinson wrote as a line in a poem has, therefore, become the insignia of our condition: "I cannot see my way -- there is no star."

Evidences which corroborate this statement are many: I choose a few at random.

Theologically speaking, there have been long and often meaningless debates as to the character and even as to the very existence of God. These have filled our religious journals and given birth to countless books. As we look back upon them, we wonder that we could have been thus engaged, living in so barrenly bitter a desert of faith. In our Church practice there has been another indication, in the slipshod manner that has characterized our work for new members. Seldom is a person asked to give his heart and all to the Lord; he is, rather, invited to "join the Church". We have apparently been more eager to furnish an increment for the Church organization than we have been to win souls for the Kingdom. Another mark is the current paucity of candidates for ministerial and missionary service. Our seminaries are in great concern that most of our keenest and most promising young men are looking to other callings and that so few are offering themselves for Christian training. Again, there seems to me quite a general absence of the spirit of true repentence, in the face of the awful conditions in our world. There are preachments a-plenty as to the rightness and necessity of common repentance for those anti-social acts, nationalistic creeds and all the other dark forces which brought on this war and which are primarily an evidence of selfish motives in individuals. Scores of documents bearing these confessions have been issued by Church bodies. Yet there are no multiplied signs that these have reached down very far into the great body of our membership, save in the thinking of the consecrated few. Americans are a proud people. They have long had command of the natural resources of the world. Their ingenuities in handling the raw materials of the earth have wrought marvels. Now, it scarcely enters the head of the man in the street that the United Nations shall not win this war. Have we not the greatest and the most potential arsenal of arms for the fighting that the world has ever seen? Such thinking does not conduce to confessional attitudes.

To be specific, there have been two years of partial failure in raising the war emergency funds of the Presbyterian Church. First, we went out for $750,000.00 and raised half of it. Last year a stronger effort for $1,000,000.00 was made, and we raised half of that. The Fund was meant to support the emergency war work of the Church in nine great and needy areas. There could be no question as to the rightness of the call, yet our strong and able Church remained largely lukewarm. Some question as to executive management has been raised, and it appears that the new set-up for this year's million dollar effort is an improvement. But the fact remains that midst the rising tide of this country's feelings for the war situation, we did not meet the challenge.

Please do not misunderstand me. There are scores of thousands of our members who are loyal, generous and devoted. But the turgidity of the rank and file is, I believe, what I have described. On the other hand, I believe the turn has come. The seriousness of our young people is being matched with a new thoughtfulness on the part of adults; and in the awful crucible of war it may be that primary principles will emerge and that there will be a return to first things first.

But all this gives me a chance to say what is most relevant in this Conference: namely, that you have come back to the Home Church for such a time as this! We need your help. You have a commission that is evangelistic; you are called to embark upon a mission to the parent institution. The American Church awaits the testimony of lives and witness like yours, that attitude which is marked by a consecration that has ever adorned the missionary enterprise. Oh, I know that you do not wish for us to claim more for you than in the grace of God you have been able to become and do. You want no false heroics! But the plain, unvarnished truth is that the membership of the Church needs to be shamed and challenged out of its ease and impotence by the quality of the life you can bring to its notice. Miss Hallock will forgive me if I relate an incident which occured in our Presbytery a few months ago. During

the course of a regular meeting one of our elder statesmen arose to put in a personal word. He told the Presbytery that Dr. Hallock's daughter and other relatives were in occupied China, that no word had been received from them for weeks, and that it was quite possible they were under torture or even dead. He said he knew the family was very anxious, and that we as brethren should be much in sympathy and prayer for them all. Whereupon aged and alert Dr. Hallock arose. Said he, "We thank you for your interest and your concern. But we are not worried, and we do not need your sympathy. My relatives died before they ever went to China, more than forty years ago!" My friends, you have an appointment with the Home Church -- until you can go back to your respective fields -- to pour in the affirmations which have girded and upheld you, and which you have proven under dire stress, that there may be a revival of the true life of the Spirit here, and that the Christian Church may rise to be "The Church!"

II. In the second place, what is the attitude at home toward the war? Here the Church is divided in counsel. There is no sure word as to what the Christian position is or must be. And since this is the situation, sensitive persons are wracked in soul because of it.

You see, there is a Ministry still serving the Church which served it during the last war, and twenty years of reflection have issued in profound convictions on the part of many. The laity, too, having participated widely in peace movements of all kinds, has learned the logic of futility that is inherent in the nature of war, and is quite certain that the life of man must be transformed to avoid it. Now that this global conflict is upon us, both are haunted by the fear that they cannot take Christ into it. The attitude was well defined by a prominent Bishop of the Methodist Church who spoke as follows over the radio: "I believe that war is anti-Christian and that Christ can never bless it. However, I live in the midst of the mutations of time, and among persons and governments many of which are not Christian. If war comes again, I may be called upon to support the government under which I live. But if I go I shall first lay aside my chaplain's robe and take off my cross. And if, after I have participated in the slaughter, I am permitted to return, the first thing I shall do will be to go to some nearby Chapel. There I shall crawl upon my knees to the altar, praying God that He will forgive me for doing the thing I felt I had to do."

There are large numbers of the clergy who, during the interim, announced that they would never again "bless war" under any circumstances; and there was an interesting press release the other day which indicated that a questionnaire sent to two thousand of these men was answered by the far majority, and that only three had modified the positions assumed in the days of peace. On the other hand, there is a much larger block of the ministry which finds itself unable to take this absolute position. In the face of the realities of the hour they feel it must be the Christian thing to stay the hand of the aggressor; that the issues are of such moment, and the perils to the liberties and the other precious treasures of mankind are so threatening that they cannot but commit themselves to the implementation of the force which is the chosen weapon of the nations of the world. Both these groups are composed of men of good conscience, both display the heroic spirit, both stand in the respect of the country, and both are amply protected by the Church. Again and again in these days we are reminded that "God alone is Lord of the conscience" - which is good Presbyterian doctrine, repeatedly affirmed by the courts of the Church.

As far as the pacifist is concerned in this situation, he finds himself in the dilemma of being unable to press his Cause now, since it will serve no good to seek to coerce others into his way of thinking, the mood of the country being what it is. He must, therefore, bide with disciplined patience his time (which he has faith is God's time) until the forces that to him can never be ordained of God spend themselves,

and the world in its horrible poverty is ready to take another and better way to peace. Meantime, he can keep his personal flag flying, bearing his quiet witness, suffering whatever indignities are his fortune and giving himself to binding up the wounds of those who both wage and suffer the battle.

I offer no judgment upon the rightness or wrongness of either of these two groups. But you must be aware that they exist, and that the tides of conviction run deep in them.

From the above brief observations there emerge certain statements which can be made without debate, since there is wide agreement concerning them:

1. The Church has, thus far at least, refused to deliver itself into the hands of the government. With one possible exception of which I am aware, there has been no major denominational assembly that has been willing to place itself under bonds to the state. Desperate as are the issues, there is maintained the conviction that the Church must live above the strife, in somewhat the same sense that we have always understood it must live above the world at the same time that it lives in and works in the world. And so it must, if it is to save itself for its primary functions, if it is to save itself from involvement in the miasma of conflicting emotions and temporary judgments that succeeding history is bound to condemn. The Church must likewise live above the battle if it is to judge the world that engages in it, and be the effective agent of the latter's salvation.

2. In a similar manner, the Church has steadfastly refused to believe or admit that the sovereignty of Christ is going to be jeopardized or defeated, whatever be the outcome of the war. Much as we seek and pray for the end of the fascist state, earnestly as we look for the unhorsing of the totalitarian powers and the release of the essential democratic way of life, it would be to our shame and the betrayal of our faith to ever consent in our own minds that God is not Lord and that He does not possess the power of final dominion. Granted that a victory of Germany and Japan would mean generations of retardation, - of the missionary enterprise, - and granted that whatever comes in this world revolution (of which the war is a dynamic and tragic phase) involves changes in method, revaluations, adjustments and what not -- we say to one another: "Jesus is Lord and He shall reign forever and ever!"

3. In the third place, there exists no great hope that the war, per se, or even a victory for the allied nations, per se, will mean much for a revival of the spirit of man. We know too much about the holocaust of morals that war entails, too much concerning its burdens of debt and recrimination which are its horrid gifts, ever to expect that. Reinhold Neibuhr, ardent interventionist that he has been, spoke for the whole Christian Church here, when he wrote that "whenever you take the Marxian method you take something other than the Christian goal, for the Christian goal can be attained only by the Christian method." We know too much about "means and ends", and how the means reach into and determine the ends, ever to expect a revival out of war itself. From the heart of England comes this recent cry, and from the pen of the eminent Middleton Murry: "There is no escape from the inexorable necessity which drives England on to become the thing she fights."

The recognition of all this, which is the heritage of the peace education of our times and of the work of the Christian Church, has made America sick of the war before she was actually in it. The glory has all gone from the art of war. There is no blind enthusiasm supporting the present effort, no more flag-waving, no "preachers presenting arms" in the manner they did during the last war. There is a deep suspicion of all manner of propaganda. Our nation has gone into the war only because it appeared that it had to. The young man of my Church who met me in the

aisle after morning service is a fair index to the general feeling. He had enlisted, and was to go the next morning. "Well, goodbye," said he, "I don't wish to go, but there is a job to be done, and we had better be at doing it."

No! The most that can be hoped for is that a finer day will be possible when the aggressor is arrested. Dr. Henry Pitt VanDusen recently reminded us that there have been five basic conflicts in mankind that during the past half century have been steadily moving toward crisis. There is the struggle between imperial power and the increasing self-assertion of subject and backward peoples. There is the mounting tension between the white and the non-white races over the earth. There is the conflict between the principle of nationalism and the principle of universalism in world affairs. In the field of industry there is the conflict between the traditional capitalist enterprise and the rising socialist economy. And there is the deeper cultural issue, between the advancing secularism and a spiritual interpretation of human existence. These are the five great conflicts. The overthrow of the present totalitarian threat, with all that it involves, is but the prerequisite to their solution. Victory in this war will not solve them; victory will only secure the possibility of their solution.

4. The above explains the enormous interest in post-war settlement that is abroad, and in which the Church is vitally participating. The Federal Council has its "Committee on a Just and Durable Peace", with John Foster Dulles as chairman; the Delaware Conference over the matter has caught the imagination of the country; it was patterned after the now famous Malvern Conference, and the leadership of the world's most outstanding Churchman of this day, the former Archbishop of York, now Archbishop of Canterbury. Against all advices to postpone such studies until the war is won, there is the determination to set in motion those constructive forces that can take up the shattered remnants of our bruised world and rebuild it with liberty and justice for all.

As you go through the Churches, you will find eager and informed study of this subject, which reaches into the economic, political, social, cultural, diplomatic and other fields, and which, beginning with such thoroughness, gives much promise for the Peace Table and beyond.

Into this picture, also, there should be entered the faith that the ecumenical movement, marked by Oxford, Edinburgh, Madras and Amsterdam, by the creation of the World Council of Churches and affiliated experiences, is rendering magnificent service in the cause of the unity and peace of the world. This faith is matched at home with an unprecedented eagerness for the union of Christendom, beginning in the families of Churches. There is short patience among the laity and most of the clergy over our divided Protestantism, with corresponding pressure that outmoded denominational lines be erased. Just now our own Church is far along the road in the adventure of organic union with the Protestant Episcopal Church, and, in our Presbyterian group, with the Southern Presbyterian Church particularly.

5. Finally, I am glad to report that the spirit of hate which is the obverse of fear and which nourishes warfare has not gained much headway among the thoughtful members of the Church. In the masses it is growing apace, as a visit to the movie theatre will reveal -- as one listens to the hisses at Hitler and the spontaneous cheers when revenge is called for. Moreover, there is a definite propaganda to create it, under the belief that the nation cannot adequately fight without the spirit of hate toward the enemy.

Of course, there are many who prophesy that the malign attitude will come and take us, when the casualty lists begin to grow and we overtly act in the hateful

fashion. (Compare the article by Dr. James Dabbs in the last number of the Christian Century). Yet to date the intention to create the climate of hate among American people has largely funked. We know that if we surrender to its ignobleness, if the desire for revenge becomes the modus operandi of our conduct, we will be true neither to the Gospel nor to ourselves, and that there can be no hope of a decent peace. We know that down that road we can only inaugurate another historic cycle of bitterness and strife. Reporters from England encourage the faith that the spirit of hate is not the absolute necessity the military believes it to be. For several have come back to say that with remarkable uniqueness, there is neither acid bitterness nor the intent to revenge among the British people.

However that may be, it is our business to keep our perspectives, to refuse to classify all people in enemy countries as renegades, and to divide between those who differ. Ambassador Grew, in his public addresses since coming home, has pointedly drawn a sharp line between the military caste of Japan and the people themselves. So should we! We should seek to understand both history and motives, keeping our own hands clean and our hearts sensitive to the wounds of the world.

III. In the third place, let me speak of the attitude of the home Church to the missionary enterprise.

a) People have never been, in my ministry at least, so eager, or so willing to be convinced! Perhaps their wistfulness to hear what is going on, and to know that there are cases of peace and love in the heart of the areas of struggle, is a measure of the inward confessions they are beginning to offer. However that may be, there is no question but that you will have the ear and attention of the Church. In this connection, may I ask you to be wise in what you say? Livingston Bentley of Iran, who has been home several months and circulating through the Churches, told me to tell this conference that people do not wish the usual missionary stories. They do want information. They are already world-minded. They are interested in overcoming their long illiteracy, and you can help them achieve that!

There are scores of illustrations of this new and vital eagerness. One of the most intelligent and leading women of my own congregation, who up until now has never had anything to do with missions, recently took the chairmanship of the World Friendship Department of our Women's Association. Said she: "I am convinced that the only thing validating the Church in these times is its missionary record, especially in the Far East." .....Again, the Church has thrilled to the reports that have been coming one by one from your Board. It has awaited them with breathless anxiety and received each with hallelujahs. Particularly was this true of the message of February, 1941 ..... Moreover, I suppose the Board and the Cause never had such hearings before the General Assembly as it has enjoyed the last two years. An indication of the Church's faith was in the fact that at St. Louis a year ago, the Assembly responded to a man to the truly great and moving address of Dr. Leber, and asked nary a question following that occasion. It voted absolute confidence in the Board and its procedures. And last May in Milwaukee its temper of faith was shown when, at the close of the annual report of the Board, a young minister with more enthusiasm than judgment moved to instruct the Board to send one thousand new missionaries to the field at once. Reminded as to the large costs of this program, he reduced the number to five hundred, and the Assembly voted this motion! ..... Supporting this quickened interest, it should be said that the Board's income has increased during both of the past two years.

b) I should report to you that there exists throughout the Church a solid and substantial confidence in the Board of Foreign Missions. As all are aware, we have sustained major losses of personnel in both Board and Staff during recent years.

According to new Assembly Rules, seventy years is the age limit for active service; in addition, no person can be a member of the Board after two consecutive three-year terms. To have such leaders as Drs. Speer and McAfee and Brown go out of the Staff, and such stalwarts and veterans as Dr. Herrick and Miss Hodge and Dr. Erdman and others retire from the Board has meant severe readjustments. But, per contra, replacements have been happy choices. The present staff leadership is winning its way in the Church, and we have the benefit of many excellent additions to the Board itself.

c) This is a period of great stress and difficulty in the local fields. Let no one minimize what the individual Church is up against in these times. Besides being immersed in the general "climate of opinion" whose description has burdened this address, and having to wrestle with it, the organizational problems are of no small moment. There is occuring a deeply-wounding migration and dislocation of families, with the war effort. "Monday Morning" claimed recently that one tenth of the members of the Presbyterian Church are already in some form of federal and war-time service. This means major disruption of budgets. Even so minimal a thing as gas-rationing is going to have its discouraging effect upon Churches which do not have the advantage of being in their parish neighborhoods. America is a nation geared to life on wheels, and to change over to their greatly limited use will mean the death-knell to many a downtown Church.

IV. Let us close with a common affirmation of our Faith.

To admit that war or economic chaos or any other thing threatens the destruction of the Christian Movement in the world is a position which we as Christians can never tolerate. If we did tolerate it, we would make surrender of our essential Christian faith. A secular paper may dilate upon the "end of the Mission"; but not we! Such defeatism is inconsonant with the unqualified assurance Christ left with His disciples, with our understanding of the power of God's investment of Himself in the human order, and with our faith in the ability of the Cross, lifted up. Therefore it is our position that in this universal upheaval, the Christian Movement has received its supreme opportunity for advance, and not a miserable mandate for retreat.

One would not be guilty of speaking with easy optimism at this point. For all of us the dread shadow of total war looms over all the world. All of us are apprehensive concerning the outcome. We see humanity at the end of the conflict, white with its own blood-letting, emaciated by starvation, haggard from disease, and poisoned by its propagandized hatreds. We envisage the millions of men in the armies diverted to unemployment, joining, in sinister idleness, the millions now engaged in the manufacture of arms. We see the social order wracked with its post-war disillusionments, with embittered people sweeping governments into the discard and initiating an era of unrest and turmoil the like of which has never disfigured our planet.

But this extremity is God's opportunity. Not in spite of it, but because of it all, we are constrained to hurl whatever energies we have into the Christian World Mission. The Church faces the most massive accumulation of problems ever piled before its altars; but the Church also nurtures a faith, attested by twenty centuries, that every difficulty is an "open door and effectual" because there are so "many adversaries".

AND Y O U, friends of the active Mission? What of you? My plea is that you stay with it, and help the Church to stay with it!

A brotherly letter from Dr. John MacKay, who is both President of Princeton Seminary and Chairman of the Foreign Department of our Board, has come for you since he could not be present at this conference. Among other things he says: "Let my first word be one of welcome, and thankfulness; welcome to you, and thankfulness to God for having brought you in safety from the several lands from which you have returned. I am proud to think that you did not leave your spheres of work until you were given no option but to leave. Your hearts will now be torn between the joy of being back home and the sorrow of having had to leave places that had become home to you. You have become pilgrims, wanderers and uprooted people, exiles in a very real sense, as are millions of others today. But it is good to be able to say, 'My times are in Thy hands', and to remember that, although war can divide nations and destroy the work of men's hands, the 'City of God remaineth'."

There follows some intimate and wise advice. "You will be tempted to give accounts for the press or in public of painful things you suffered following the outbreak of war between our country and Japan. My counsel would be to say little for the public eye or ear regarding these things. War can make the best of people abnormal and cruel. Moreover, people who do not know Christ cannot be held responsible for their actions according to our Christian standards. The best way in which you can honor Christ and your profession is to endure as part of your cross, and as an aspect of the fellowship of Christ's sufferings, the silent unspoken memories of what you have had to endure. The more you are able to do this, the fewer will be the wounds that will have to be healed when the war is over."

"You will be confronted with the question of employment, and you will wonder what you ought to do. In view of the fact that we are faced with the likelihood of a long struggle, I trust that as many as possible of you will manifest the traditional missionary power of adjustment and be ready to undertake other tasks. Nothing, I believe, will serve better the interests of the Church abroad, nor the missionary cause which we all love, than that you should be able to demonstrate to the home Church the sterling stuff of which missionaries are made."

"Whatever happens, Jesus Christ is Lord. Though in the coming days many old things will pass away forever, both in the Church and among the nations, this missionary cause shall abide, with its challenge and its glorious service, until the kingdoms of this world shall have become the Kingdom of God and of His Christ."

"With deep affection, I am your sincere friend, John A. MacKay."

THE WOMEN'S VIEWPOINT

Mrs. R. S. Clements

It is a significant thing that in such an important conference as this a whole half hour should be devoted to woman and to woman's viewpoint. Man as man has been given no time at all.

Now to a logical mind this fact means one of two things - either that woman is a great power, and you must be prepared to meet her, or that woman is a great nuisance, and you must be warned against her. Since I am not blessed with a logical mind, I have never been able to reach a satisfying conclusion, but there have been moments in my own home, in Board meetings and in committee meetings when I have seen from the expressions on the faces of the gentlemen that they sometimes feel woman to be a great nuisance.

I shall always appreciate one particular house guest of ours, a Russian gentleman, who told us of one conversation he had with his own wife in which he

asserted strongly that she must realize always that man was the head of the house. To which she very calmly and quietly replied, "Yes, my dear, man is the head of the house, but woman is the neck that turns the head."

All joking aside, however, woman is playing a growing part in the work of the church. This is said not in pride but in very genuine concern. More and more woman's viewpoint is becoming important. It has been my privilege in this year to be serving on the War Time Commission set up by General Assembly and there in one committee meeting which was discussing the failure of last year's campaign to raise a million dollars, I heard a man, high in the authority of the church, say, "I am certain that one of the main reasons why the Presbyterian Church failed last year in its effort to raise a million dollars is the fact that we did not approach or even attempt to reach the organized women of the Church."

And the Moderator of the Church, Dr. Stuart Nye Hutchison, wrote to me the following: "I am convinced that the success of our campaign depends very largely upon the women of the church."

Whether we like it or not, women have played a vital part in making the missionary cause what it is today. It is probably impossible for you Gripsholm missionaries to realize that many, many women have been praying constantly for your safe return, individually and in small prayer groups.

Ten days ago I received a letter from a lady in Oklahoma asking me, a perfect stranger to her, to write her and tell her about your arrival in New York, and saying that for weeks she had been praying for you and she wanted to hear details about you and your experiences.

I feel very definitely that you missionaries from the Gripsholm bear a unique responsibility to the church and to the women. I feel that you will be able to guide the whole trend of our women's work by what you say and do in these coming months. What you feel, the spiritual light you give, will help to determine the future of the missionary cause for our women.

You will be speaking a great deal and the majority of your audiences will be women; in fact, most of the groups will be composed entirely of women. Most of the people with whom you spend hours in conference will be women. You will be entertained by them, talked to death by them, smothered with their love and affection. You will be amused by them but also you will be terribly impressed by their individual and aggregate power.

Because of all this there are certain things which you will want to learn of their viewpoint:

1st. You will find the women better educated than when you spoke to them five to seven years ago. They have a larger religious vocabulary; they can say the word "ecumenical" now without a moment's hesitation and know what it means too. They are world-minded, they are keenly interested in union efforts and interdenominational activities. We are beginning to reap a satisfying reward for the years of mission study we have urged upon the women.

They are better educated and therefore more critical of your speeches. They are not so interested in human interest stories as they are in the tremendous and chaotic changes taking place in the world today. They want to know how the Christian message is transforming your people and your country.

2nd. You will find the women stunned by the war; not frightened but terribly stunned. They hoped it wouldn't come. In every audience there will be those who, like you, have had to give of their sons and husbands and loved ones, and they will crave your strength to endure. You of the Gripsholm have a distinctly unique message for them - you have been there, you have seen war, you have been held in enemy hands - YOU KNOW. And because of that you have a message that no one else can ever give them so effectively.

3rd. You will find the women TIRED; actually more tired than they were during your last furlough. Americans try to do too much, they are overwhelmed by duties and efforts and campaigns. They oftentimes lack balance and deep spiritual poise - all of which you can give to them from the innermost experiences of your spiritual life.

4th. Something has happened to the organization of the church women since you were last home. When you were here before you became well acquainted with the usual organization of the local church, the ladies Missionary Society to which you spoke; and you heard of the Ladies Aid, before which you seldom ever spoke. But now we have passed through and are still passing through a minor revolution. You may remember back in 1937 a series of articles that ran in a well known religious magazine in which the weaknesses of women's church organizations were discussed. Articles in which the author wrote of the lost war generation of women. The church was accused of not using its resources of woman power which were being drained off into outside activities. Because of these articles and many other things, there developed a healthy tension which normally precedes a constructive forward movement. Today, in many places, you will be asked to speak to associations or circles. And when you do so you must remember that the purpose of the association is TO HAVE EVERY WOMAN IN THE CHURCH INTERESTED IN THE TOTAL PROGRAM OF THE CHURCH. I must not burden you with organizational details this morning - but you must know that in many places you will face this growing trend to disband missionary societies as such and establish associations. And you must be aware of the tremendous challenge that gives to you. You will have a chance for the first time to reach women you have never reached before - brilliant, gifted women who have never belonged to the missionary society in the old days. It is your opportunity to shock them alive - to give them such a message that they will be interested in missions as they have never been before, give as they have never given before, study as they have never done before.

5th. As women go through this revolution of organization there is a crying need for leaders who are capable of vision and adjustment, women who can adapt themselves to a new organization, new programs, new points of view. They will talk with you late into the night and speak longingly of the leaders they had in the past, such as Robert E. Speer, Mrs. Bennett, Miss Hodge. And you as their guests can remind them that God has raised up leaders in every crisis, and that their job is to have faith, complete faith, in their leaders, for it is faith that produces leaders, not scepticism.

6th. Underlying need of spiritual certainties in these uncertain times.

In audience one can pick out those splendid women who are certain, who know well in whom they believe and whose faith can never be shaken. But in every audience one sees the majority of women who are not certain, who fumblingly believe and who cling to every 'certain word' that you can bring them.

Elizabeth Goudge in the "Castle on the Hill" tells of the little English woman who lost everything in a night bombing and who was so terribly upset because she felt "thrown out of the pattern of things," and then is quietly satisfied by a casual friend who said, "Patterns are never lost, nor the individual threads within that pattern. For God holds the threads in His Hand. Our wanton wickedness

and brutality may tangle the pattern, until there is nothing but hopeless confusion. But God with His great patience unravels the tangle, guides the pattern, and makes of it a beautiful and divine thing."

None of us can know what this war will do to us, to the church, to missions. But we do know that the threads of our lives are never to be lost in the Hand of God.

God hath not given us the spirit of fear; but of power and of love and of a sound mind.

THE WAR-TIME SERVICE COMMISSION

Dr. W. B. Pugh

When the General Assembly convened in Milwaukee last May it realized only too keenly that it had been blamed too much for the war. Its Presbyterian United War Fund for work with soldiers and sailors had not been making the headway that it should in bringing the tragic needs of this work to the attention of the church. So the General Assembly decided to streamline the appeal which it felt the church should bear in this great crisis. It set three great objectives as services in their real essence: Service to soldiers and sailors; service to defense areas; and service in foreign relief. And it said that we must go out to the church this coming year and ask the church to subscribe to these three great needs not less than $1,000,000 over and above the permanent budgets of the church. Of this, $339,000 would be allocated to work for soldiers and sailors, $284,000 to the Board of National Missions for work in the defense areas, and $377,000 to the Board of Foreign Missions for foreign relief. The church in attempting to raise this special sum of $1,000,000 should realize that it was an effort which would commend itself to all the membership of the entire church. And so the church is being organized today with that basis in mind. During July and August it is being organized in the synods and presbyteries and the local churches. During September and October a united promotion effort will be made to bring to the church the needs, requirements and necessities of these three objectives. On November 8th, the church, having enlisted its whole united promotion force for three weeks prior, will have a great War-Time Service Sunday, an all-out effort for the raising of this money which is so sorely needed.

The service to soldiers and sailors is carried on through two agencies in the Presbyterian Church. The first agency is our Committee on Army and Navy Chaplains. You cannot have service to the soldiers and sailors in any emergency without realizing that you must place a first emphasis on the chaplaincy charged with a spiritual ministry to men in those forces. The work has grown greatly these last few years. In July 1940 there were 155 chaplains; just one year later there were 1400 chaplains; and in July 1942 there were approximately 3000 chaplains. The government is telling us today that we must place before January 1st over 4000 chaplains if we are to meet the necessities of a spiritual ministry to the armed forces of the nation. Now you will see that the chaplaincy question is very carefully considered by the government when I say that these chaplains are distributed throughout the denominations of this country in proportion to the numerical strength of the denominations. The Roman Catholics have 25% (in the last war they had 36%). The government has tried honestly to face the question of the denominational apportionment from the standpoint of the members within the denomination. The Presbyterian Church is responsible for 8%. By the first of the year there will have to be in the armed forces, for the Presbyterian Church never fails to meet its responsibilities to the government, over 400 Presbyterian ministers, and these must be taken from the pastorates. It is necessary for us to put our best men into this form of work, men who have the spiritual responsibility to teach, to counsel, to be pastors to the thousands of young men who have been recruited. The government is back of these people in a way that it was not

in the World War. The government is building chapels at the camps throughout the country, 700 of them at a cost of $22,000 each, to hold men, and our men are attending these chapels. One great army camp of 53,700 men has as a record of attendance in the first quarter of its existence 217,650 recorded church attendances, an average of over four church attendances per man during that quarter.

There are Presbyterian chaplains in India, in Australia, in New Guinea, in South America, in the Canal Zone, in Africa, in all quarters of the world, even as you missionaries have been in every part of the world; men charged with a definite responsibility, not to follow the flag to fight, but to follow the flag in a spiritual ministry to those men in the armed forces. Those chaplains need to be equipped, need to have communion sets, devotional literature, help of a material nature at times. They need all this for their spiritual ministry which the government does not supply, in order that they may realize that the church is with them in the things they are trying to do.

The second way in which the Presbyterian Church is serving the soldiers and sailors is by the Committee on Church and Camp Activity. There are 400 camps and bases in this country in which men are in training. These camps vary in size from huge centers of 50,000 or more men to small places where sometimes there are as few as 1000 men. The soldier does not like to stay in that camp any longer than he has to. He will go through the routine, but when Saturday noon comes and there is a chance for a weekly pass, he is right in line for that pass - anything to get out of the four walls of an army camp. So he goes to the nearest town, and very often the nearest town is only a village. It usually follows that the church or churches in such a village are scarcely adequate for the regular congregation. This is where our committee comes into the picture. It helps to build a recreation building for the church. It will give $1,750 toward that building, someone else will give a like amount, and the church must raise $1,500. There are other churches like one we recently dealt with. It had all the resources to take care of the soldiers in the camp nearby. Every Sunday night there were between five and six hundred Presbyterian boys in that church. But the church said to the Committee last summer, "Can't you furnish a woman worker who can help the boys to become acquainted, who can write to the parents, maintain contact between the boys and the church at home?" So a woman worker was supplied, as in other instances throughout the country. Down in Puerto Rico there are zones of responsibility for the different denominations, each denomination responsible for a zone. In our zone is located a great army camp and the nearest town is a small one with a church headed by a pastor who speaks no English. So we were appealed to for help and we are putting $25,000 into that great center and furnishing five workers. Why? Gunther said, "I have never seen such horrible spots in the whole world, outside of certain spots in China, as on the Island of Puerto Rico." The other day we had a call from the Pacific Coast for help. Wounded men are being brought home, in one instance 1200 men (150 of them on their backs). They need the inspiration of the ministry that the church can bring to them. So our Committee is going further into this great war emergency preaching the text, "The Presbyterian Church follows its men." We must follow these men. I speak as a former army chaplain in the last war and from years of experience in the army since. I know the reason why our boys came home from war in 1918 lukewarm toward the church. The church didn't follow its men as it should have done. Only as the church with its spiritual ministry follows the men in the armed forces will those men come back, after this ghastly tragedy is over, to the altar of Jesus Christ.

The second line of service is the service to the defense areas. The sum of $284,000 is being asked, for which the Board of National Missions is primarily responsible. There are almost 300 industrial defense areas in our country today in which the church must strengthen the ministry of the local unit. Now one-third of

those places, it is estimated, may be taken care of in a united way through the Home Missions Council. One third may be taken care of locally. One third are more or less a Presbyterian responsibility. You are going to see a change in our country from the standpoint of these areas. Last year there were 5,000,000 people engaged in work in defense areas. Now there are over 18,000,000 engaged in this type of work, and when 1943 is ushered in there will be approximately 25,000,000, such a displacement of population as we have never imagined in this great country of ours. Millions of people are facing life in a new and plastic situation, crowded into scant quarters, communities in trailer villages, all urgently needing the ministry which only the church of Jesus Christ can provide.

Then finally there is the service to foreign relief. I hardly need to speak of that for it comes home to everyone of you here today. The medical work which must be specially provided for through our Board of Foreign Missions today. The situation which has arisen in our foreign missions work is known to all of us - the great cause of China relief, of orphaned missions, relief of our European churches, extension of the hand of sympathy, love and material help to the British church. All this, on a careful estimate, will require $377,000.

As I conclude may I emphasize, however, the thing which all of us in the War-Time Service Commission want to be emphasized above everything else, that our great program in the Presbyterian Church today is to meet the tragic needs of this present hour, but we must never forget that the best way we can meet those needs is by emphasizing throughout the country wherever we go loyalty to Jesus Christ and the Gospel we profess. Have you ever seen a graph of the progress of the Presbyterian Church throughout its history, its jagged ups and downs? Roughly, there are six high points and six low points. Every high point is marked by definitely planned, distinctly evangelistic effort, every low point is characterized by widespread, organized controversy either denominational, national or both. That sort of thing is fatal to spiritual progress. If the church plans for its supreme tasks, the result is one of those high points in the graph of progress in the Presbyterian Church. If the church neglects to plan, or if it allows minor interests to take the place of its supreme task, the result is a low point in our spiritual living. Some of our high points were - 1843, a time of great revival; 1857, another period of great revival; 1876, the time of the Centennial Exposition with all the spiritual uplift which came from the Exposition; 1893, the Chicago World's Fair, which older people realized as another reason for spiritual advancement; 1915, the culmination of the work of Billy Sunday and hundreds of other evangelists throughout the church. And our low points - the Mexican War, the Civil War, the Spanish American War, the World War, the controversy between science and religion. In 1919 the Presbyterian Church faced the worst, the most abominable record in spiritual endeavor it ever knew. The ministers had been preaching war. They had been recruiting from the pulpit, raising war chests in front of the altar. They had been neglecting the supreme work of the Christian church, its spiritual mission. That is what we must remember today and I believe we are remembering. Our denominational figures for the last year are being given to the press today and we are saying to the world that the Presbyterian Church has the greatest enrolment of membership in its entire history. We have made during the past year one of the best net gains in the last fifteen years. We have had the largest number of infant baptisms in all our history. I believe the church is on the march. The church is making its spiritual message supreme. Our very life as an organization depends upon this. Our liberty depends upon righteous men and women. John Milton has said, "Unless that liberty which is of such a kind as arms can neither procure nor take away, which is alone the fruit of piety, of justice, of temperance and unadulterated value, which has taken deep root in your minds and hearts, there will not be long awaiting one who will snatch from you by treachery what you have acquired by arms." And so I say to you with prayer in my heart today, this War-Time Service Commission needs the material

resources of the church. Go out to the church these coming months, pour out your hearts as we in the home base are trying to do, trying to present the urgent needs of the hour of the War-Time Service Commission. But remember, we want you above everything else to hold high the Cross of Jesus Christ, for we know that if we seek that, all that which is involved in the Cross, all the other things the War-Time Service Commission needs and all the rest will be added unto you.

COMMENTS BY CHAIRMAN

Mr. B. Carter Millikin

Don't forget that in the audiences you speak to there are families whose boys are in the service they know not where, their business has gone to pieces because of the war, they are besieged with constant appeals for help. As a layman I say to you, you have been on the mission fields abroad preaching the Gospel of Christ to the hearts of men and women who need it! Do that here. Do that so that you become a vital power going out into this church with the simple Gospel of Jesus Christ. You have made sacrifices. So have we. Do you know the saving power of Christ so that you can interpret it not only to the heathen but to us also? Are you willing to get down and feel with us? If the minister will come close to his people the church will go forward.

SECOND DAY,
Afternoon Session
Theme: "The Board Carries On"

FOREIGN DEPARTMENT EMPHASES

Rev. J. L. Dodds, D.D.

Practically all the Foreign Department emphases and plans have been either explicit or implicit in the things that were said yesterday, therefore anything I may say today tends to be redundant. But perhaps it may be well for me to gather up some of the points.

In the first place, I think as a Foreign Department and as missionaries we must recognize the realities of the situation in which we are placed. There are a number of aspects in those realities. One of the first items in the background of our thinking must be the fact that missionaries have been immobilized and have been or may be withdrawn from ten of the fourteen missions under the Board. This includes almost half of our missionary force who cannot be at work in the fields where they belong.

In the second place, as an item in the background, is the fact that there are other fields under this same threat - Iraq, Iran, India, Syria, and perhaps Africa - and we cannot tell when conditions may result in the stopping of mission work there.

The third item is that travel to many of our fields - India, Africa, China - is practically one-way traffic. Some have gotten back to Africa (probably the easiest country to which passage can be secured). We are still hoping that a very few may be able to get to India and the Near East.

These are items in the background which we cannot ignore, which we would not ignore if we could.

There are other factors just as real that go down on the other side of the ledger. The first item is that our work has scarcely begun. Certainly the present

world situation is only a demonstration of the world's tragic need of Christ and of its need for His spirit and His teachings to rule international intercourse as well as the personal lives of His disciples.

The second vital element on this side of the ledger is the presence in most countries of a truly living church, and that church is becoming stronger because it is being tried as by fire. There are weaknesses being revealed, but there is also a strength being revealed that many of us had scarcely suspected. There had not been the need to bring that out.

Another item in the background picture is that in these missions which have been immobilized opportunities are as great as ever, and in many cases greater than ever before.

Again I think you will find as you go out into the church that the American church today is world-minded as it never has been before. We may regret the occasion that has caused this world-mindedness but we cannot regret the fact of it. And it is a home base task primarily to enforce and direct that new interest in the church of the world at large that Christ may be made known to all.

The last item in the background is by no means the least, and that is the fact of the unquenchable optimism of those who are in close contact with Christ. That is a factor which the army might call morale, but it goes far beyond morale. It is a factor which we must conserve in ourselves and others. It is an item of faith and if we lose it we lose our Christian purpose.

In this background let us review briefly what has been the Board's policy to date. The first item has been to give discretionary powers to the missions, at the same time encouraging them to keep on as long as possible, giving our solemn promise to back them to the utmost in prayer and in every way possible. A letter came to the Board from Rio de Janeiro, written by one of our repatriates, and I confess my heart was warmed by the words of approval in that letter. Let me quote from it:

> "As we look back over our internment when we were cut off from the outside world - months on end - we recall how we took heart and how our spirits leaped at the thought of that cable defining the Board's policy with regard to us and our work on the field. I do not believe that there is a Presbyterian missionary on this boat who does not believe that that message was the most significant message to a field force in our generation. Having lived, worked and as best we could (duly recognizing our failures and weaknesses), tried to carry out the spirit of that cable because the Board formulated, better than we ourselves could, our own sentiments, we come 'home' to headquarters proud of '156' saying that we stayed at our jobs as long as we could and as long as we could be of use to Christ and His (younger) Church under present circumstances, and the Board was always behind us in prayer and sustained interest."

I believe that this is a policy justified by the events that followed, and also it is a policy not easy to follow through. Just last night a letter which I received referred to this policy of the Board. "I surely admire those people who suffered for their principles. And I admire the Presbyterian Board of Foreign Missions which gave its missionaries the opportunity to stay on the mission field as long as they thought they could be useful. It is rather unusual to find a large organization which is willing to put such faith in the judgment of those abroad."

The second item of the Board's policy to date has been to conserve our present mission force in so far as possible. The Personnel Department has done a

magnificent job in cooperating with the other departments in just this matter of conserving our present missionary force by finding real and worthwhile tasks to occupy your energy and attention.

The third item of the Board's policy is to do everything possible now and to plan for all contingencies in the future. What are we doing in the present? First, we are strengthening personnel in fields open elsewhere, by transfers and by new appointments. We are attempting to meet needs in certain strategic places. We call this our priorities program. What are these priorities? They are an effort to meet certain outstanding needs in specially chosen and open fields. It is thought that these priorities may be continued from year to year, not always being applied to the same field but as the need is met in one area to turn to another where there is some outstanding opportunity or desperate need. For this next year we have chosen Brazil, India and Free China for the priority presentations. All these fields are open. In all there is opportunity. In Brazil there is an exceptional opportunity, the kind that perhaps comes only once in a generation. Material is being gotten out in which are the various items to be appealed for. In general, stress has been laid upon three things. The first stress has been laid upon the development of the church. We believe that one of the most important things is to develop a strong and intelligent and consecrated leadership for the church so that the church will be able to carry on with consecration and with vision and with power. Consequently, a great deal of the priority program is given up to the fellowships for the national leaders. The next thing to be stressed is training of lay leadership, not only those in the cities but also those in the villages and the market places. That involves, in India and China, literacy campaigns, production of literature, organization of the church for active and aggressive evangelism. It is only as the church is developed for those outside of her, only as her vision is directed without, that she can really grow in spiritual strength. The third appeal will be for scholarship funds.

What of the future? We have come into a new era and when the mission re-opens it will be a new era in many lands. But they must be psychologically and spiritually prepared. They must stress the church as never before as being the main instrument in the hand of God. As we go back to fields now closed by war, we will have to work through the church. It is going to be a challenge to all of us for only those should go out to the field again who can adapt themselves to those changes, who can subordinate themselves, who can cooperate and magnify that church to the saving of the land. We must continue to conserve and develop the consecrated interest in America. We must build up a reservoir of trust so that we can send out in great forces those who will carry a message of Christ to a world which will need it more desperately perhaps than in these tragic days.

THE MISSIONARY FORCE

Herrick B. Young, Ph. D.

We have talked a great deal about mobility in the missionary force. We are seeing such mobility being practiced all over the world. I would like to divide my remarks under two headings - first, the Board's thoughts concerning the present missionary force and, second, the Board's ideas as to the missionary of the future.

The mimeographed welcome which has been read to you was to put down in black and white the Board's affectionate pride in all you have gone through and the desire of us all to continue in as close relation as possible with everyone of you. We recognize that some of us unhappily do not have the years of acquaintance with you that our predecessors had. We are eager to know each of you for we all believe that the individual missionary is the index to the success or failure of the whole

enterprise. We hope you all will help us work with you so that your days until you can get back to your accustomed field can be truly effective in the Master's service. You note that on that mimeographed page in the list of suggested temporary arrangements the first was that of temporary transfer. You have heard repeatedly that there are areas that are open today. You all have had colleagues who have been unable to return to the Far East who now are actually at work in these open areas. Some few have had difficulties of adjustments, but the vast majority have stepped right into a new environment and in a truly remarkable way have exceeded our expectations in carrying a load in a new field. It astonished us to find a transferee on the executive committee in a new field within a year after he arrived. He had demonstrated in that year that his experience elsewhere was very rich in making him able to understand and appreciate and take part in his new field. It is fascinating to see the new angles the transferees are taking. The Whites of Syria are now on their way to Chile to engage in educational missionary work in Santiago. They will be completely surrounded by "turcos," people from the Near East who speak Arabic. They will meet former pupils from their school in Syria. The world is all pulled close together. It is being constantly demonstrated how genuine the world fellowship is and how truly it is possible for one to step out of one part into another to help in the world movement.

We would first of all like to consider the matter of temporary transfer, understanding that it is for a certain period, a matter of putting into the work where the door is open personnel that cannot go back through closed doors. In the second place this period is proving to be an opportunity for special study and preparation. Last year a large group of folks from the Far East were at Ithaca for a special course in rural mission theory and practice. That same course is being offered again this year. The fellowship, the study, the whole outcome of that year has been most gratifying to those at Ithaca. Special courses for medical folks, in the field of home and family life, and other special courses to prepare people for future service will be studied most carefully by your Board. We hope you anticipate doing your regular furlough study before going into some special assignment.

Then comes the matter of the assistance to the whole church through the promotional program in the Fellowship of Service. We are counting on you to bring a new dynamic throughout the whole church. Another temporary service is in church colleges and other institutions of one kind and another. Your Board has established a special committee called the Relocation Committee, which is endeavoring to work sympathetically with each missionary who needs to face this problem of relocation so that there can be a truly effective field of service found. It is much more to the point for you to take advantage of the contacts that your friends in 156 have than for you de novo to attempt to write to your friends asking for their counsel and advice. When some friends came sometime ago they followed that procedure to their own embarrassment and without anything accomplished. In every mail we get news of compelling, urgent vacancies which can be filled for the duration of the war by folks like yourselves. When I heard Dr. Pugh listing the different appeals of the War Time Service Commission, the work of chaplains, the work in defense centers, I was reminded of the different ones of our group actually engaged in each of those types of work. Some of our medical men are in the armed forces, some of our clergy have made application for chaplaincies. A large number have stepped into places vacated by men who have gone into chaplaincies. Pastors leaving for chaplaincies are delighted to have their work covered by some such person whose time of departure would coincide with their return. When the chaplain comes back, that will be the time when the missionary can return to his field.

The Board is eager to continue the missionary on the active roll, whatever cash remuneration is paid him for temporary work to be refunded to the Board with a

continuation of his salary and allowances during that time. We mean what we say when we say we are eager to have you all continued on the active roll. We can write much more glowing letters of recommendation for you than you can yourselves. We hope intelligently to help place specialists in special positions.

As to the future - your Board is deeply concerned about the post-war period. Committee meetings have already been held on an interdenominational basis on Post-War Europe, about new fields, such as Afghanistan. We face the fact that in the post-war world previous patterns and assumptions will be pushed back and we will look at a new world, but there will be certain constant factors we know. There will continue to be suffering, and your missionary of the future can recognize that there is a need to take care of suffering in the post-war world. There will be starvation. There will be a need for people who can put the products of the soil and starvation together and meet a human need. In the third place, there will be sin no matter what the political alignments are, and the missionary is vitally concerned with that. In talking with young people we can face them with the grim reality of the post-war world. What they can do to relieve the human misery, how they can prepare to be specialists in the Christian reconstruction is a tremendous challenge to the young people of today. They are not looking for the easy things to do. All one needs to do is to look at the record of enlistments in the parachute troops. Young people in America today do not shy away from the difficult things. They are eager to be used where they can be most effective and it is up to us to show those young people that in the post-war period they will have a tremendously difficult assignment if they carry out the work you have been doing across the world.

We had thought we were being very brave and forward-looking in planning a program of 100 appointees-in-waiting, people who will go right up to appointment but who will not sail until after the war. Then the General Assembly raised that number to 500. Your Board is facing the fact that not only shall there be these appointees-in-waiting but there shall be young people appointed to sail whenever possible. A young doctor is leaving his wife and baby and going out to Africa just as soon as transportation can be obtained. The young people of the church today are thrilled with the prospect of stepping into the forefront whenever they can. We can look into the future with a real sense of hope as we talk to the teen age young people who will be the post-war missionaries.

Mrs. Erdman has mentioned the hope of the Board that there may be a new crusade to the Mohammedan lands. I wish there might be a group of young people who would set themselves aside to study Islam and prepare themselves to go out in a new way to that great area. A committee of the Foreign Missions Conference is actually at work now in setting up a group of young people who will do just that, looking forward to service in India. We have a language school in Berkeley under Dr. Pettus, carrying on the program of the Peking Language School in this country. We have another new couple who will be leaving for Berkeley next week to start that same training, looking forward to the time when the way will be open to get to China. Your Board is taking no defeatist attitude but is preparing for the post war period when many doors, old and new, will be open.

THE JAPANESE IN AMERICA

Rev. Gordon K. Chapman, D.D.

The fact that it has been impossible for me to attend the sessions of this conference is one testimony that there is a task to be done as far as the Japanese people in the United States are concerned. I am not speaking primarily as a Presbyterian but on behalf of the mission that is acting as a coordinating agency in this work.

The majority of the Japanese who have been in assembly centers are now being moved into communities. Each community will have a community church and letters from eight of the fourteen communities specify very accurately the kind of co-operation they wish to receive from missionaries. They are asking for preachers, specialists in religious education, Bible teachers, supervisors of day nurseries. These churches are autonomous and it will be possible to secure permission for all the workers they desire. In view of the fact that this is a time of reorganization, when new communities are being set up, it will take perhaps another month or six weeks before it will be possible to act on all the applications. I trust that some of you who have come so recently from the Orient will make application. There are still openings for nine or ten more.

Another phase of this situation - it is manifestly undesirable to keep these people in the concentration centers any longer than necessary. The nisei (American born Japanese) may later go out into other centers to accept occupational opportunities. We must create the right attitude, so as you all go out to various communities, particularly in inland cities, you are called to have a part in creating a favorable public opinion so these young people can return to normal life again. There are only a comparative few involved, perhaps 100,000, but inherent in this situation are all the policies and principles of the war situation. I believe our fundamental principles are at stake and only as we treat these Japanese in a Christian way and show the love of Christ will the way be prepared for a new day in the Far East. I would make an appeal for your prayers on behalf of these churches and of the Japanese. The most conspicuous institution in any of these centers is the Protestant church. They are giving such an example of cooperation and goodwill toward each other as I have never seen before in any circumstances but they do need our cooperation and help.

THE HOME BASE PROGRAM

Rev. W. P. Schell, D.D.

It is a pleasure to speak to you for a little while on the Home Base program of the Board, which is the Board's program to reach the Presbyterian Church, a church of two million members scattered from Maine to Southern California and from the State of Washington to southern Florida. This is a far cry from your sufferings and persecutions and experiences in the Far East and it is a far cry from your experiences on the Gripsholm. I am not to speak this afternoon to put pressure on you to enlist you in this program. When you get tired of resting, you will be ready to participate in this program. My purpose is to explain it to you. The Home Base program can be divided into three parts:

The first, a new type of program suggested to the Board through the Executive Council by Dr. Leber, known as the Spiritual Fellowship of Service. This suggestion was made arising out of two factors - first, because of the presence in this country of a number of missionaries whose furloughs were over and who are now ready to sail or fly to the foreign field and who cannot do so because of the war. The Board felt it would be well to hold a few of these missionaries who are ready to go back for a special type of service in the home church. There is a group of fifty or seventy-five men and women, who are to be used in an intensive approach to the Church in a spiritual fellowship. The second factor is that the Church is waiting for this. In England they are sending foreign missionaries and Board secretaries through the churches not to raise money, not to make speeches, but to conduct an evangelistic campaign. Fundamentally and principally this spiritual fellowship of service is not a money-raising campaign. A good deal of money will come to the Board as a result of it but it is not a money-raising campaign, it is principally a spiritual fellowship mission. The idea is to place a missionary and his wife in a given

locality as their home, where they would not necessarily or normally have lived, and who will travel through and occupy that territory for the world mission of the Church of Christ. In Buffalo the Rev. and Mrs. J. Wilbur Prentice of India will live and cultivate the Presbyteries of Buffalo-Niagara, Steuben-Elmira and Genesee. In Rochester, Rev. and Mrs. Livingston Bentley of Iran will live and cultivate the Presbyteries of Cayuga, Rochester, Lyons and Geneva. In Albany, Rev. and Mrs. Winburn Thomas of Japan will live and cultivate the Presbyteries of Albany, Utica, Otsego and Troy. In Princeton, N. J., Rev. and Mrs. John B. Weir of India will live and they will cultivate the Presbyteries of New York and Westchester. At Kennedy House, Dr. and Mrs. Reischauer of Japan will live and they will cultivate the Presbyteries of Brooklyn-Nassau and Long Island. In Pittsburgh Rev. and Mrs. Horace Ryburn of Thailand will live and cultivate the Presbyteries of Pittsburgh, Washington and Redstone. Rev. William N. Blair of Chosen will live probably in Baltimore and cultivate the Presbyteries of New Castle, Baltimore, Washington, D.C. Dr. and Mrs. William Wiser of India will live in Butler and will cultivate the Presbyteries of Beaver, Butler, Clarion, Kittanning and Shenango. And then we shall have a small group of mobile missionaries to move around through the areas cooperating with these spiritual fellowship leaders. They are going to make an attempt to visit every church in their area. In this way we hope to reach hundreds and hundreds of churches by personal visits. It begins today, and ends on August 31st next year. This is the Spiritual Fellowship of Service.

The second part is what we call our regular zoning promotional work. The Field Committee on United Promotion of the General Council divides the Presbyteries of the country up each year among the three Boards, the Board of Christian Education, the Board of National Missions and the Board of Foreign Missions. In other words we in the Board of Foreign Missions have given to us a group of Presbyteries in each zoning period, October 1 to November 15, and January 1 to February 15, which we are to cultivate intensively. This is a very effective way to reach a whole Presbytery. It is an opportunity given to the Board to reach down to the last church. We used to be criticized because we neglected the country churches. I never knew we did. Out of country churches for many years most of the missionaries have come. Mrs. Clements was speaking sense this morning when she told about the types of women and the types of men that want to be reached. We are making special efforts to reach men and I have seen more men converted on behalf of foreign missions than I have seen for many years. We want all of you to participate in the zoning promotional program if you can.

The third part has been referred to already by Dr. Dodds, that is, priorities. Dr. Speer said that whenever a door closes in one part of the world, the Lord opens a door in another part of the world. May I say just a word about the campaign. We have to get $200,000 - $80,000 for China, $70,000 for India and $50,000 for Brazil. I would like to say something about going after this money. Dr. Dodds referred to it as an "extra". It is an extra over and above the regular budget of the Board, therefore it is our total asking budget for the year. Just think what we shall have to do. We have to pay all of our bills, we have to care for all of the extra expenses due to evacuations, repatriation and everything else and we have to raise $200,000. We have organized a China team to start in Albany, going into the Presbyteries of Rochester, Buffalo-Niagara, and perhaps Genesee and Steuben-Elmira. We have organized an India team to move through central Pennsylvania and around the Pittsburgh area. We have organized another team to move through Philadelphia with Mr. Rizzo of Brazil. We do not expect to get this money in church offerings. What we have to do is to go after the individuals who are interested in these parts of the world. I make no excuses for asking people for money, and the average Christian instead of fighting off an appeal should ask himself, and probably does, "What can I do with my money?" Now through Dr. Wheeler's and Miss Elliott's efforts of the

Division of Special Gifts and Annuities, we have in the first five months raised in annuity gifts almost as much for the entire year previous. The point I am trying to drive across is this - that we are engaged in a victorious enterprise. We go out as representatives of a victorious Christ.

POINTS OF EMPHASIS IN THE HOME CHURCH

Miss Margaret Shannon

You have been sharing a deep experience with friends committed to the same cause and eagerly seeking to understand the implications of what you have suffered for its sake. Now you go out to American communities where your story may be greeted only with casual understanding, or perhaps only with curiosity or sentimentality. Yet they too desire to hear the evidence of their faith tested in a way they could not experience. Many stories have already been in our papers from the Americans which were repatriated but the missionary message will be marked with distinction, for it is put into the framework of your purpose in being there.

In the first place, tell us the "facts of hope". A recent newspaper editorial points out the different kinds of persons who came home on the Gripsholm. "The missionaries," it said, "were not so much concerned about their personal safety as the fact that all their work had come to an end." On the other hand, the newspaper men, having gone to East Asia to get a good story, came home with the laurels having accomplished their mission. You know--and the American church must know--that your work cannot come to an end. One of you quoted the military as telling you when you left, "You have put a kink in the minds of the Koreans that will take us 300 years to straighten out." It is that achievement, measured in terms of personalities fired with spiritual triumph, which will bring us a forward looking faith. For out of what on the surface would seem utter despair you must provide the facts of hope.

Then you must bear witness to Christian love, stubbornly and divinely prevailing in war-embittering situations. One of you once wrote: "Whatever happens I will not hate, I will not become calloused, I will not blame God for what is happening, I will not abandon my vision of the Kingdom of God." We must realize that many details which are understood in the spirit in which you tell them, when repeated without that spirit, will spread a feeling for which you would not like to be responsible. Story after story these last days has thrilled those of us here, for you have borne witness to the fact that in the midst of great reason for hatred, the love of Christ was being demonstrated by those of our world brotherhood.

In the third place, establish a confidence in the present and future leadership of the world church. At a summer conference, a Christian national spoke on the same platform with a missionary and Board secretary. During the time when she was speaking a storm arose that made so much noise that it was difficult to hear. Yet she held the attention of the audience with dignity and sincerity. The storm subsided and the missionary rose to make his address. Herein is the parable of our dilemma. Although the missionary would gladly have taken the brunt of the storm, it happens it is a Christian national who by the necessity of the circumstance must lead us through, "holding the audience" until the missionary could again make his contribution. It is the testimony you bring of their strength and their faith which will make the difference in our faith in world Christianity. If the American church takes its rightful place in the world Christian family after this war, it will be because you have helped us discover the real value of our colleagues around the world.

All of you have spoken of the coming of the new era of missions. Begin to build with Christian youth today the implications of the new day. Young people must know that they must be merely "roadmenders" in this generation--filling up holes that somebody else has made. Yet only on rebuilt roads--where men of every station and beast of every kind may walk with equal vantage, can we build international understanding.

Lastly, point out the immediate directions of world mission advance. You will notice in magazines that industries now taken over completely for defense work are already advertizing the products they hope to sell after the war. We in the church must also have a public already "sold" to the immediate post-war opportunities. But more than that. Doors are still open across the world in new lines of endeavor in the majority of our missions. You must continually witness to the fact that you are part of the world Christian mission--not a returned missionary from one station in East Asia. Because people think you are defeated, this emphasis on the forward direction will be listened to with new significance. It was an interned missionary of the first century who gave us this year's slogan.."I press on toward the mark of the high calling of God." It may be the depth of your experience interpreted in the home church this year which will impel us to "press on". Those who think we are defeated do not know what we can do with a cross or what the richness of a living communion through Him can be.

Following the two day conference in which the missionaries and the Board had shared in the cycle of experiences and the expressions of hope for the future, the meeting was closed with a solemn service of Holy Communion, in which service all those present rededicated themselves to what they so clearly saw was the unfinished task. The service was conducted by Dr. Johnston, assisted by Dr. Emmons and Mr. D. E. Roberts and the elements were distributed by the following missionary laymen: Williams Cochran, M.D., Hosmer F. Johnson, M.D., E. E. Murray, M.D., Henry B. Refo, J. P. Snyder, W. J. Sinclair Thompson, Horace Grant Underwood and T. M. Yates, M.D.